

Adventist Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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A CARELESS AGE.

"In such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Matt. 24:44-46.

The long, long years of vice and wrong,
When superstition black as night
Made slaves alike of weak and strong,
Have passed forever from our sight.

Gone are the dark old days, and yet,
Although the gospel light shines clear,
Men heed it not, and quite forget
That they are only servants here.

Servants intrusted from on high
With sacred work,—each man his own,—
And yet who put their duties by,
And live for self, and self alone.

And though the Lord himself has said
That he will come again with power,
When men expect not, they are dead
To all the signs of that dread hour.

When countries into war are hurled,
When tempests stir the mighty deep,
When great disasters shock the world,
They wake not from their foolish sleep;

But, lulled by sin into a dream,
All heedlessly they drift along
In pleasure's ways, until they seem
To reach the deeper depths of wrong.

And skeptics scoff, and waverers fall,
Deeming that Christ will never come;
While those who hold the truth through all
Too oft are listless, if not dumb.

Oh, if this thing could only be!
That many a careless heart to-day
Might wake to serve God faithfully,
And do Christ's bidding, "Watch and pray;"

That when he comes again in might,
The Father's well-beloved Son,
They might be faithful in his sight,
And hear his sweet "Well done!" Well done!
—The Quiver.

Those especially who have the ministry in view, should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness.

There is hard work to be done in dislodging error and false doctrine from the head, that Bible truth and Bible religion may find a place in the heart. It was as a means ordained of God to educate young men and women for the various departments of missionary labor that colleges were established among us. It was God's will that they send forth not merely a few, but many laborers. But Satan, determined to overthrow this purpose, has often secured the very ones whom God would qualify for places of usefulness in his work. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in bringing competent persons into the missionary field.

Hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross; men who will persevere under discouragements and privations; who will have the zeal and resolution and faith that are indispensable in the missionary field.

The church is called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, "Go ye into all the world, and preach the gospel to every creature." My brethren, we have erred and sinned in attempting too little. There should be more laborers in the missionary work in foreign countries. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help his servants then, can we doubt that his blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth? We might have had more laborers in foreign missionary fields, had those who entered these fields availed themselves of every talent within their reach. But some have had a disposition to refuse help if it did not come just according to their ideas and plans. And what has been the result? If our missionaries were to be removed, by sickness or death, from their fields of labor, where are the men whom they have educated to fill their places?

Not one of our missionaries has secured the co-operation of every available talent. Much time has thus been lost. We rejoice in the

good work which has been done in foreign lands; but had different plans of labor been adopted, ten-fold, yes, twenty-fold more might have been accomplished; an acceptable offering would have been presented to Jesus, in many souls rescued from the bondage of error.

Every one who receives the light of truth should be taught to bear the light to others. Our missionaries in foreign lands should gratefully accept every help, every facility, offered them. They must be willing to run some risk, to venture something. It is not pleasing to God that we defer present opportunities for doing good, in hope of accomplishing a greater work in the future. Each should follow the leadings of Providence, not consulting self-interest, and not trusting wholly to his own judgment. Some may be so constituted as to see failure where God intends success; they may see only giants and walled cities, where others, with clearer vision, see also God and angels, ready to give victory to his truth.

It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to study of the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who with proper training can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations. It is a great undertaking for a man of middle age to learn a foreign language; and with all his efforts it will be next to impossible for him to speak it so readily and correctly as to render him an efficient laborer.

We cannot afford to deprive our home mission of the influence of middle-aged and aged ministers to send them into distant fields, to engage in a work for which they are not qualified, and to which no amount of training will enable them to adapt themselves. The men thus sent out leave vacancies which inexperienced laborers cannot supply.

But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should receive training in our colleges and by association in labor with men of experience, so that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development.

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

YOUNG MEN AS MISSIONARY WORKERS.

BY MRS. E. G. WHITE.

YOUNG men who desire to enter the field as ministers, colporters, or canvassers, should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrestrained are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.

climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are.

Strength comes by exercise. All who put to use the ability which God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God, will fail to grow in grace and in the knowledge of the truth. A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow-men, are striving to help others, that become established, strengthened, settled, in the truth. The true Christian works for God, not by impulse, but from principle; not for a day or a month, but during the entire period of life.

How is our light to shine forth to the world unless it be by our consistent Christian life? How is the world to know that we belong to Christ, if we do nothing for him? Said our Saviour, "Ye shall know them by their fruits." And again: "He that is not with me, is against me." There is no neutral ground between those who work to the utmost of their ability for Christ, and those who work for the adversary of souls. Every one who stands as an idler in the vineyard of the Lord is not merely doing nothing himself, but he is a hindrance to those who are trying to work. Satan finds employment for all who are not earnestly striving to secure their own salvation and the salvation of others.

The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices.

What if half the soldiers in an army were edling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers—what could be more terrible! What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once.

The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army.

There is earnest work to be done by us individually if we would fight the good fight of faith. Eternal interests are at stake. We must put on the whole armor of righteousness, we must resist the devil, and we have the sure promise that he will be put to flight. The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare. Let us please Him who has called us to be soldiers.

All can do something in the work. None will be pronounced guiltless before God, unless they

have worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ. There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear.

Many who profess to be followers of Christ, speak and act as though their names were a great honor to the cause of God, while they bear no burdens and win no souls to the truth. Such persons live as though God had no claims upon them. If they continue in this course, they will find at last that they have no claims upon God.

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is committed the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE NIGHT COMETH.

BY ELD. L. D. SANTEE.

"THE night cometh when no man can work." John 9:4. The day of probation will soon cease forever. The night may be nearer than we imagine. As often as the heart beats, men and women are sinking down into darkness. With us the silver cord may soon be loosed, the golden bowl broken.

Wonderful things are transpiring around us. Nature is full of strange phenomena. The nations and kingdoms of the world are filled with a wild unrest. Changes are taking place among the people of God. Link by link, the grand chains of prophecy have run out, and we stand to-day virtually looking back over a completed dispensation. The signs of the times flash their solemn warning over the earth and up into the sky. The voice of God thrills with the solemnity of a *present* truth. His last message has been for years before the people. It draws the line between mercy and despair,—between those who will be translated and those who will be lost. The third angel's message calls for us to choose once for all between the worship of God and the worship of his enemy. Jesus is urged by the eternal interests at stake to add his counsel, Rev. 3:18: "I counsel thee to buy of me gold tried in the fire." We must *not* sleep on the enchanted ground. Even though we have reached the borders of Beulah, still there is danger. "Watch and pray that ye enter not into temptation."

The night cometh! It will be a darker night than this world has ever known; none of the wicked will survive it. Unholy hearts and disobedient hands will never see the morning. The shadows of evening are lengthening. Soon toil will cease forever. "Awake! thou that sleepest." If you desire to lay your body on the altar a "living sacrifice," do it now; soon the temple service will cease. If you desire to draw near to God, come now, when he will accept your allegiance. *The night cometh!* Then, though you should seek space for repentance carefully and with tears, you will not find it.

"Too late, too late! will be the cry,
Jesus of Nazareth has passed by."

Perhaps you have a name to live; you are identified with some church; you have plighted your vows to your covenant Lord. This is good, and yet this is not enough. In the light of eternal interests, in the lurid light of a world in flames, let the investigation go still deeper. Have you crucified the old man of sin? Do daily supplies of heavenly grace keep the flame of love burning on the altar of your heart? Are you bearing in your body the marks of the Lord Jesus? Is the separation between you and the world a decided thing? Are you bearing the fruit of the Spirit,—the peaceable fruit of righteousness? Answer God in your closet, and do

not wait until mercy is forever past. If you are not in close communion with God, seek for consecration now. If you are cumbered with evil habits and carnal desires, now is the time to cut loose from a sinking, perishing world. The bands binding you to death may now be sundered. If your robe is all spotted with sin, when are you going to cleanse it? The fountain for uncleanness will soon be sealed up. It may be said of you, "He that is filthy let him be filthy still." If such is your condition, you will be among that hopeless throng who are cast into outer darkness.

The night cometh! My brother, where are you? Is your light burning? My sister, does the oil of love fill your lamp? Can you meet the coming Bridegroom with joy? Are your minds imaging eternal things? "Blessed are the pure in heart, for they shall see God." Purity of heart and a life in strict conformity to the law of God, are the passports that will open to us the pearly gates. Strong hands have set them ajar, and the righteous nations shall enter in. Oh! the price paid for our ransom. The Christ of God drank with quivering lips of the bitter cup,—that potion of agony, and humiliation, and shame, and death; and since that time his scarred hands have been extended to us in loving invitation. The car of time is rolling on, and mortal hands cannot reach the brakes, cannot stay its speed. The day of grace is closing; the sun is sinking; the night cometh when no man can work. *What are you doing* while probation yet lasts,—while mercy still lingers? Perhaps you toil for yourself until the hands hang down in weariness. You labor until your tired limbs almost refuse to sustain your weight, and all for earthly treasure! This seems necessary, and yet it is all of perishing interest. What are you doing for God? Are your prayers, your influence, your life, building up the cause of God? You have earthly means. Are you as a faithful steward or tenant giving to the great Owner of all, the just proceeds of your stewardship? He does not need them for himself, but he has poor children starving for the bread of life, and he sends you out to seek and to save that which was lost. *The night cometh!* Gather in the wanderers. Unless you work for Jesus, how can you meet him! There will be souls lost that your labor might have saved. There have been enterprises crippled for lack of means, because you were not just in your stewardship. There have been friends and neighbors lost that your godly living might have led to the Saviour. And while the toilers for the Master stand with the dawn of a brighter day on their foreheads, the King will say to you with unutterable sadness, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

FORSAKING ALL.

BY A. SMITH.

As one of the conditions of salvation, a full and complete surrender of self and selfish interests must be made to God. Says our Saviour, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33.

The difficulties involved in this text are surmounted in imagination by some, in ascribing the conditions to the gospel minister, while they claim for themselves a privileged exception. Though the minister must necessarily separate himself more completely than does his lay brother from the business and pursuits of secular life, yet we believe that the conditions of the text apply to every child of God. It may be asked, then, as an example, "How can a man who owns a large estate, or is possessed of much money, become a child of God, and yet retain the possession and use of his property?" In reply I will suppose a case: Here is a man who is wealthy, but desires to become a Christian, and yielding to conviction of duty, he makes a free and full surrender of himself and his property to God, recognizing himself as only a steward of what he possesses. With this principle he goes to the market to make necessary purchases, and men-

tally inquires, "Lord, may I use some of this thy money to buy flour and other necessary articles for the comfort of my family?" Being approved, the purchases are made. Just now there comes into the store a poor boy, barefooted and shivering with cold, the son of a widow. The Lord speaks to our Christian's conscience, "Buy the boy a pair of boots and a coat with some of my money in your possession." But, with a few twinges of conscience, and the recollection of certain forgotten articles needed to be purchased for his own family or for self-gratification, he dismisses the monitor; and Old Adam now timidly pleads, without entirely abandoning the new-formed principle, "I am very thirsty; Lord, may I use five cents of thy money with which thou hast intrusted me, to buy a glass of beer?" Ahem; "and now may I buy a ten-cent cigar?"

Had this embryo Christian carried out his new-formed resolution, he would have clothed the poor boy, and have made no purchase, from a stick of candy to a large estate, except as in the sight of God, using the means belonging to 'God by consecration as one of the conditions of discipleship. When appeals were made for charity, he would not point to the alms-house as the refuge of the poor, and console himself with the reflection that with the payment of begrimed taxes for their support, his duty ceased. No; but he would seek to judiciously relieve manifest distress and want; and, like Job, the cause which he knew not he would have searched out. He would not require the poor widow to come to him and beg, only to be told that the town or city would provide for her. No; but he would study and cherish the sentiments, and realize the joy expressed in Job 29: 8-16.

When appeals were made by God's chosen instrumentalities for means to carry forward the work of the gospel, he would not meet it with the exclamation of "Money! money! Everlasting calls for money!" But he would respond cheerfully as a blessed privilege whereby he could be approved as much as if he were a faithful minister, and lay up for himself a treasure in Heaven. His bonds and mortgages, his weights and measures, and his representations in buying and selling, would be approved of God, being all transacted as in his sight. Should he be called to give his time to the gospel ministry, he would not allow worldly interest to deter or clog him; or should a portion of his time be required in the cause of God, that duty would stand first in order, secular interests being subordinate. Should any habits, passions, or pursuits of life, incapacitate him for rendering noble and pure services to God, he would forsake all these for the honor of discipleship.

A person may be possessed of large wealth, as was Abraham, and yet be approved of God; or he may have a very little of this world's goods, and yet trust in riches, whereby he comes under the ban of a rich man unconsecrated to God—bone, and muscle, and thought, all being given to the acquisition of coveted mammon, to the neglect of the soul's interests, and the social duties growing out of his profession in Christ.

THE LORD'S DAY.

BY ELD. E. O. HAMMOND.

NEAR the close of the first century, John, the beloved disciple, recognized the Sabbath institution, which had its origin in Eden. He uses the inspiring words, "I was in the Spirit on the Lord's day." It is universally acknowledged by the professed Christian world that the seventh day of the week was the Sabbath in the old dispensation; but they do greatly err in supposing that God the Father made the old seventh-day Sabbath, while Christ made the new Sabbath, which they celebrate on the first day of the week. Let us hear the apostle John on this point: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. Then, certainly, Christ made the Sabbath in the beginning. The objection that the

Sabbath was not made until after the exode has no force against this position; for the sweeping declaration that Christ made everything that was made, covers the whole ground. We may search the New Testament from Matthew to the close of the Revelation, and we find no intimation that the first day of the week was called the "Lord's day." Then what day of the week did John refer to in Rev. 1:10? Let our Lord himself answer this question: "The Son of man is Lord also of the Sabbath." Mark 2:28.

There are many who affirm that the law has expired by limitation, and that there is no command in the New Testament for keeping the seventh day. We think the Saviour had his eye on this latter-day heresy when he said that not a jot or tittle should pass from the law while heaven and earth should stand. Matt. 5:18. The New Testament writers frequently refer to the ten commandments as a moral code well understood to be obligatory upon those to whom they wrote. The apostle Paul says that he "had not known sin but by the law," and then quotes from the tenth commandment to show what law he has reference to. Rom. 7:7. James, also, in writing to his Christian brethren sixty years after Christ, speaks of the ten-commandment law in language that cannot be misunderstood; and says, "Whosoever shall keep the whole law, and yet offend in *one point* is guilty of all;" also, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Lest there might be some mistake about the law referred to, he adds, "For that law which said, Do not commit adultery, said also, Do not kill." James 2:11, margin. The same law said also, "Remember the Sabbath day to keep it holy;" "The seventh day is the Sabbath;" etc. With such plain testimony before them, many persist in affirming that the New Testament does not enjoin the observance of the seventh day. God has graciously said, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

"MY PEACE I GIVE TO YOU."

BY MRS. ELIZA JONES.

WHAT care I for the rocky, thorny, straight, and narrow path
My unused feet are treading now in living, trusting faith?
What care I for the tempest, and its bitter, angry wrath,
Though I hear its mighty thunders and see the storm-cloud's wrath?
Why need I care? The way grows brighter day by day;
My feet scarce heed the stones and thorns that seemed at first to strew
The straight and narrow path. 'Tis the Bible-ordered way,
For Jesus whispered sweetly, "My peace I give to you."

Sweet peace! His promise can never, never fail
To those who turn with longing and firm desire to find
The truth within his word, and the closet's sacred veil;
And kneeling there, forever yield their earthly hopes, to bind
The sweeter hope of Heaven within their longing heart,
The star of faith to shine and with luster to induce
The cross they take up daily, its burden to impart
The truth of tender, sacred words, "My peace I give to you."

How soon the world recedes! How fleeting are its joys
That once seemed fairer than the wealth of tropic climes!
How soon we turn from them as though from childhood's toys,
To listen to the music of mystic, heavenly chimes!
How fair the vista of the coming promised land!
Its glorious light seems widening to our enraptured view.
We dream no more of sorrows, nor of titles great and grand;
We are living in the promise, "My peace I give to you."

The peace past understanding is His alone to give,
And rich are they who gain it in a cold and sneering world.
But the gem is waiting, ready; will you take it while you live,
And gather 'neath the standard our coming Lord unfurled?
"Let not your heart be troubled," oh, sweet and soothing words!
We feel their truth and thank thee; yet how little we can do
To pay thee for our ransom which thy love has purchased,
Lord,
And that sweet and holy promise, "My peace I give to you."

But that little, shall we do it with cheerful heart and smile,—
Send forth the warning message, "Prepare to meet thy
Lord" ?
The time is yet allowed us, though 'tis but a "little while,"
And the Master soon will call us, as saith his holy word.
Wilt thou fit us, Lord, for loving all that thou dost love the best;
Let us stoutly turn from Satan when he raiseth to our view
Earthly joys, like dead sea apples, ashen heart though
brightly drest,
And trust in that sweet promise, "My peace I give to you."

—A noble part of every true life is to learn to undo what has been wrongly done.

DON'T BORROW.

BY M. G. HUFFMAN.

DEAR READER: Have you been in the habit of borrowing this paper? If so, put it down, and go straightway and subscribe for it yourself. You say you enjoy reading the paper, but cannot afford to pay for it yourself. Would you rather sponge on your brother or sister, who is equally as poor as you are, for theirs? Why don't you borrow the baker's loaf or the butcher's steak or roast? You might as well do either as to borrow a newspaper. There would be no newspapers to borrow if all were like you; for the printers could not afford to print them for the benefit of borrowers; and the publishers would have to close their offices, and go out of business altogether.

What would be thought of a man who would make it convenient every day about meal-time to drop in and seat himself at his neighbor's table? You might as well do that as to avail yourself every week of his intellectual food without paying for it. The mail arrives at the post-office, the papers are opened and distributed, and you make it convenient to hang around and get hold of the paper and read it, perhaps even before the owner has a chance to get it. He may be too polite to repel or deny you, but you may be sure that you lessen yourself in his estimation. Go and subscribe for yourself, and don't borrow any more.

WARNINGS.

BY HELEN L. MORSE.

GOD never inflicts judgments upon the people without first giving them warning, but he does not make those warnings so explicit in circumstance and so definite in time that we cannot mistake just what they will be, and just where they will occur. He leaves a margin for us to exercise some faith, and an opportunity for us to perform some work. Those who ask (Matt. 7:7; Jas. 1:5), search (John 5:39; Acts 17:11), seek (Prov. 8:17), strive (Luke 13:24), will understand. Those who look for the coming of Christ (Heb. 9:28), and those who love his appearing (2 Tim. 4:8), will be warned by the evidences that his coming is at hand.

The warning in Luke 21:25, 26 comprehends and covers the unusual manifestations of the elements, and other disasters which are causing men's hearts to fail them for fear and for looking after those things which are coming upon the earth, so fully as to leave nothing unfulfilled so far as this prophecy is concerned; but because it does not say there will be riots and famines in Ireland, cyclones in Illinois, and floods along the Ohio and Mississippi valleys in 1882 and 1883, people conclude that this refers to something in the past, or to some generation in the future, and so slumber on. We can readily see how applicable this warning is to the world at this time, but there are other prophecies which are being quite as literally fulfilled which we are not so ready to apply.

There are churches among us whose members are prospering in this world's goods, and who have allowed the spirit of love and sacrifice for God to die so completely that they have no means to devote to his service, and who by their worldly lives bring such reproach upon the cause that it is useless to present the truth in their vicinity; yet when a minister visits them they get him an appointment where those outside can hear. They resent any effort to show them their condition, or to raise the standard. They do not wish to hear, "Thou art the man." They feel rich and increased with goods, and that they have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. Those who fail to recognize this warning, and to be alarmed by it, could hardly be persuaded though one rose from the dead.

We are warned in Luke 17:27, 28 that excessive indulgence in eating and drinking will be one of the sins of the last days. In 1 Thess.

5:23 the generation who expect to witness the coming of Christ are admonished to pray that their bodies be preserved blameless unto his coming. The children of Israel lusted after the flesh-pots of Egypt, preferring bondage with self-indulgence to the promised land, if they must reach it through self-denial; and nearly all fell out by the way. Num. 11:4, 33; 14:23, 24. The apostle in 1 Cor. 10:11 tells us that these things happened unto them for ensamples, and are written for our admonition upon whom the ends of the world are come. Yet in spite of all this, and the definite instructions which come to us from the Spirit of God, many are weakening their powers of body and mind by gluttony. Others refuse to give up tea and coffee; and some hold on to their tobacco, and seem to feel secure.

A solemn warning to parents comes down the line from Eli's time. 1 Sam. 3:13. Paul confirms, and especially locates the danger in our day. 2 Tim. 3:2. The testimonies have faithfully pointed out just the state of godlessness and opposition to restraint which is so prominent among the children and youth as a consequence of disregarding these warnings; and still the little ones are allowed to rule in a most tyrannical manner in many families, and the parents seem to love to have it so; but what will they do in the end thereof?

There is a tradition that death and man made a bargain. The man, wishing to be on his guard, stipulated that death should give him so many warnings. Many years after, the king of terrors stood before him. The man claimed that he had broken his agreement, affirming that he had sent him no warnings. No warnings! His eyes were dim, his hearing dull, his steps faltering, the hair white on his bowed head,—these were death's heralds, but they were not heeded. They came not too late, but in vain. May God help us to realize that the wise only will understand. Dan. 12:10.

CHRISTIAN LOVE.

BY MRS. BETTA WEATHERBY.

CHRISTIAN love possesses wonderful powers to accomplish many and varied purposes.

It is the golden key that unlocks the strongholds of Satan. As a conqueror, it puts to flight the devil and all his agents, and has subdued thousands of its enemies without shedding a drop of human blood. It has triumphed over death and the grave. Its cleansing power is unsurpassed; the dark abodes of sin and misery are purified, and made bright and clean by its presence. It cleanses the human heart from every evil thought and wicked intention. So great are its curative properties that, if taken frequently and in doses sufficiently large, it will cure all back-biting, fault-finding, and slander. It will heal all dissensions, and unite all broken friendships. It is an antidote for every evil the human heart is heir to; it is a specific for every sorrow.

It is the best peace-maker, turning bitterest enemies into the warmest friends; it quells all riots. If all nations possessed it and were controlled by it, war would be unknown. It rears our asylums and almshouses, gives us our public schools, builds our colleges and churches. It rescues from a life of sin and misery tens of thousands of the human race.

As an accumulator of wealth it has no equal; by every kind act it lays up a treasure of inestimable worth in the bank of Heaven, and confers untold blessings on those who will freely use it. As an investment, it pays the largest interest where most is given away, while the capital is thereby increased an hundred-fold. Without it, all gain is loss. It is our surety of an heirship with the King of kings.

As a comforter amid the trials and perplexities of life, its influence can scarcely be comprehended. It succors the needy, relieves the distressed, binds up the broken-hearted, grasps the poor man's hand with a firm and tender clasp, and leads him to a higher and better life. It enters alike the homes of rich and poor. It causes the rich man to divide his hoarded wealth

with his less fortunate neighbor. It brings smiles to the lips of the aged. It wrings tears of sympathy from the eyes that behold another's woe. With the golden chain of prayer, it draws rich supplies from the storehouse of Heaven, with which to bless the lives of others; for its charities are as wide as the universe. He who has most of it is most God-like, dispensing joy and happiness wherever his influence is felt. It is a bond stronger than was ever forged by human hands, binding heart to heart, and linking them to the throne of eternal love. It is as enduring as the throne of Jehovah. It is the best passport into good society and will enable its possessor to pass unchallenged through the "pearly portals" into the golden city.

We shall never realize to its fullest extent its height and depth, until we behold the "King in his beauty." Then we shall know by the spear-wound in his side and the nail-prints in his hands, that He who suffered and died for us was the Author of this wonderful Christ-love that brought us forth from the depths of hell, and raised us to the highest Heaven. This priceless treasure is free to all.

Lyons, Ohio.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

KISSED HIS MOTHER.

SHE sat on the porch in the sunshine,
As I sauntered down the street —
A woman whose hair was silver,
But whose face was blossom-sweet,
Making me think of a garden.
Where, in spite of frost and snow
Of bleak November weather,
Late odorous lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and hour of trouble,
Hopeful, and fearless, and strong,
One of the hearts to lean on
When we think that things go wrong.

I turned at the click of the gate-latch,
And met his manly look;
A face like his gives pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and noble will—
A face with a promise in it
That God grant the years fulfill.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true,
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts,
Since time and earth began,
And the boy who kissed his mother
Is every inch a man!

—Eben E. Rexford.

PLAIN TALK TO A GIRL.

YOUR every-day toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain; viz., a mirror, wash-stand, soap, towel, comb, hair, nail, and tooth brushes. These are as essential as your breakfast, before which you should make good and free use of them. Parents who fail to provide their children with such appliances not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress up" in the afternoon. Your dress may or may not be anything better than calico, but with a ribbon or flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.—Sel.

THE VALUE OF A CHILD.

WHENEVER we reflect that whatever of good or ill we see in the active world around us was formed in the cradles and nurseries of a generation ago, we can scarcely exaggerate the importance of a little child. In him is folded up, as it were, the hope of the future, like a tiny acorn which incloses the future pride of the forest. And the child, the incipient man, is in our hands; the opening intellect, the budding feelings, the dawning conscience, are committed to our care, and he, in all his vast relations, will largely be *just what we make him*. We hold in our hand the seal with which the soft, ductile, impressible wax of infant character is to be molded.

Educated our children must be, whether we will or not; whether we think of it or not, we are educating them every day. Perhaps they are not sent to school—still they are being educated. They may not yet know a letter of the alphabet—still their education is making swift progress. By our speech and by our silence, by our looks and by the tones of our voice, by our habits and peculiarities, by our conversation with one another, by our companions, by every incident which our little ones witness, they are swiftly and surely educated, that is, molded, formed, trained, to what they will be hereafter.

How important, therefore, it is to have *right principles of education*, that the training of our children may not be a desultory and uncertain process, depending on ever-varying influences, and liable to constant change and contradiction, but may resemble the work of a skillful architect, who lays no stone without an object, and in whose hands the fabric hourly grows, according to a well-chosen and predetermined plan, into a stately and useful edifice.

But here human wisdom is insufficient. The Christian parent, at least, feels with intense anxiety the solemnity of the task which he cannot evade, and desires heavenly aid in the momentous work. And is it not given? Surely it is given, not grudgingly, not feebly, not uncertainly; but clearly, fully, and abundantly has God directed his people to train up a child in the way he should go, and has promised wisdom to those who seek it, and grace to help in time of need.—Sel.

SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are apt to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate in everybody, scolding appears most hateful in parents. Set to be dispensers of kindness and love to those with whom they are the more especially associated, it is horrible to see gall distilled instead of sweetness. Scolding turns a household into a pandemonium. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder to do? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—Sel.

TALK TO YOUR HORSES.

SOME man, unknown to the writer hereof, has given to the world a saying that sticks: "Talk to your cow as you would to a lady." There is a world of common sense in it. There is more—there is good, sound religion in it. What else is it but the language of the Bible applied to animals, "A soft answer turneth away wrath"? A pleasant word to a horse in time of trouble has prevented many a disaster where the horse has learned that pleasant words mean a guaranty that danger from punishment is not imminent. One morning a big, muscular groom said to his employer: "I can't exercise that horse any more. He will bolt and run at anything he sees." The

owner, a small man and ill at the time, asked that the horse be hitched up. Stepping into the skeleton, he drove a couple of miles, and then asked the groom to station along the road such objects as the horse was afraid of. This was done, and the horse was driven by them quietly, back and forth, with loose lines slapping on his back. The whole secret was in the voice that inspired confidence. The man had been frightened at everything he saw that he supposed the horse would fear. The fear went to the horse like an electric message. Then came a punishing pull on the lines, with jerking and the whip. Talk to your horse as you would to your sweetheart. Do not fear but what he understands and appreciates loving tones, if not the words, while it is by no means certain that the sensitive intelligence of many a horse does not comprehend the latter.—*Breeder's Gazette*.

Choice Selections.

NAME IN THE SAND.

ALONE I walked on the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill quickly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more;
Of me, the day, the name I bore,
To leave no track nor trace.

And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

—Sel.

THE TOUCH OF NATURE.

A BOY ten years old, pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure,—an every-day sight in our large cities. Tired and exhausted, he halted under a shade tree. His feet were sore and bruised, his clothes in rags, his face pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was asleep. His bare feet just touched the curb stone, and his old hat fell from his head on the walk. In the shadow of the tree, his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A laboring man, a queer old man with a wood-saw on his arm, crossed the street to rest for a moment beneath the same shade. He glanced at the boy and then turned away, but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tip-toed along until he could bend over the boy, and then he took from his pocket a piece of bread and meat,—the dinner he was to eat if he found work,—and laid it down beside the lad. Then he walked carelessly away, looking back every moment, but keeping out of sight, as he wanted to escape thanks.

Men, women, and children had seen it all, and what a leveler it was! The human soul is kind and generous, but sometimes there is need of a key to open it. A man walked down from his steps and left a half dollar beside the poor man's bread. A woman went down, and left a good hat in the place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered and dropped dimes and quarters beside the first silver piece. The pinched-faced boy suddenly awoke, and sprang up as if it were a crime to sleep there.

He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down and covered his face with his hands and sobbed.—*Detroit Press*.

ADVICE TO CONVERTS.

THE Christian character of most persons who unite with the church is practically determined the first few months of their church experience. If they begin by cultivating habits of cheerful obedience to duty,—for example, if they begin by modestly taking part in social meetings, as a rule,—this will be a preparation for usefulness. There are so many silent Christians, from whom you never hear, and from whom in conversation you can scarcely get anything satisfactory. Begin by feeling that you are a part of the church and have your work to do, and, furthermore, do it.

Be an intelligent Christian, a Bible reader and a Bible student. Be intelligent in the work of your church and denomination. Take a good denominational paper and read it.

Read missionary intelligence, home and foreign. Inform yourselves about denominational societies, educational matters, so that if God gives you money as you advance in life, you may know how to use it wisely as his steward.

Be an intelligent, large-minded, great-hearted Christian.

Be a benevolent Christian; this is the best type. Don't wait to have large sums to give before you begin to give; that policy is destroying the usefulness of thousands in our churches; but begin to give with the little you have now. Form the habit of regular giving and systematic giving. Set apart a certain amount of what you receive, and give it wisely and for the love you bear Christ.

Be an honest Christian. Never take advantage of your church membership for personal ends. Never borrow money if you can possibly help or avoid it; and when you do, then pay it when you promise it, if you have to sell the shoes off your feet. Keep your word if it kills you. If you are a Christian you can afford to die, but if you are a Christian you can't afford to lie.

Again, support your church. This is not charity, nor is it benevolence; it is debt. Your covenant vows bind you to the support of your church; give what you feel God will approve and bless.

Finally, attend the meetings of your church on the Sabbath, the Sabbath-school, and the social meetings of the week. Work for your church. Love it, and cherish its good name, and the good name of its members and officers.

Be an earnest, growing, happy, faithful Christian. For the Master has need of such, and such Christians make a live church.—Sel.

"BY THEIR FRUITS YE SHALL KNOW THEM."

HE tried it and found it wanting. Last Friday a train robber was in his cell in an Arkansas prison, waiting to take up the death march. The gibbet was ready, and the hangman was waiting. But a brief hour was all there was between the murderer, "Gov." Johnson, and eternity. A reporter of the *Herald* visited him, and then and there the dying man made this confession:

"I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

There it is—you have the whole of that dying man's awful commentary on Ingersollism. He tried to believe there was no God, no future, no retribution; but when the test hour came, it all failed him. "I have done wrong—young men, take warning," he said as he stood under the noose; and he added, "I have made my confession to God." And so there is a God who will

render to every man according to his works,—there is a Judge of all the earth to whom confession must be made, and by many with the white lip bespeaking the terror which the tongue will refuse to utter.

"Ingersoll's doctrines have failed as a rule of life; give no hope at death; have brought me to the gallows"—this was the awful confession of that dying man. Did the doctrines of Jesus ever fail as a rule of life? Did a believer ever find hope denied him at death? Did Christ's teachings ever lead a man to say, "They made me a robber and a murderer"? And yet there are those—there was one on that star route jury—who "believe with Ingersoll." And though they be no murderers, yet sinners against God's law that they are, what will they do, when with impleading eyes, they stand before the great Judge? What will Ingersollism do for them then? Let every one address that question to his own soul, and see what answer it brings him.—*Christian at Work*.

SPARE NOT.

THE Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon. They are the seven thousand who have not bowed the knee to Baal; they are called, and chosen, and faithful, who follow the Lamb; they are those who have turned to God from idols, to serve the living and true God, and to wait for his Son from Heaven; they are those who have not the form only, but the power of godliness,—those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and the Lord knoweth those that are his. "They shall be mine, saith the Lord of hosts, in the day when I make up my jewels."

But for the rest,—for the vast professing body which bears the name of Christ,—it has not continued in the goodness of God; it has turned his grace into licentiousness; its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of becoming God's witness on earth, which belongs to it. It is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old, it stands as the great obstruction, neither itself entering the kingdom, nor suffering those who would to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth; it is the hot-bed of heresy, false doctrine, and corruption of every kind.

What contrast can be more complete than that between the church as Christ intended it to be, and the church as it now exists in the world! An end must come to all this! Not only does the word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto Heaven, and God hath remembered her iniquities.—*H. Grattan Guinness*.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:16.

NOTHING TO DO.

"NOTHING to do" in this world of ours,
Where weeds grow up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do," thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wife,
From the grimmest haunts of sin's desile.

"Nothing to do!" There are lambs to feed,
The precious hopes of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

—Sel.

WISCONSIN TRACT SOCIETY.

THE eleventh annual session of the Wisconsin Tract Society was held in connection with the camp-meeting at Portage, June 14-19, 1883.

The first meeting was called June 14, at 4 p. m., the President, H. W. Decker, in the chair. Prayer by I. Sanborn. The minutes of the last annual session were read and approved.

The Chair, being authorized, appointed the usual committees: On Nominations, O. A. Olsen, W. W. Sharp, A. J. Breed; on Resolutions, G. C. Tenny, George King, I. Sanborn.

Adjourned to call of Chair.

SECOND MEETING, JUNE 15, AT 4:30 P. M.—Prayer by Eld. Butler. Minutes of the last meeting read and approved.

The Committee on Resolutions submitted the following:

Whereas, The tract and missionary work is one of the most valuable means of getting the truth before the people; therefore—

Resolved, That we heed the instructions given us through the testimonies concerning this work, and that, with regret of past negligence, and with thankfulness and gratitude to God for his goodness, we renew our energies in this branch of his cause, and that we carefully follow the instructions given in the resolutions adopted by the General Conference at Rome, N. Y., as published in our "Year-Book."

Whereas, The canvassing work is one of the best channels through which we can reach the great masses of the people with the truth; and whereas it has been demonstrated that the *Signs of the Times* and "Thoughts on Daniel and the Revelation" do leave such an impression as makes their readers more favorable to hear our ministers, and in many cases leads them to embrace the truth; therefore—

Resolved, That we make a special effort in behalf of their circulation, and that we recommend our State Conference to adopt the plans which are working so successfully in other Conferences.

These resolutions were unanimously adopted.
Adjourned to call of Chair.

THIRD MEETING, JUNE 18, AT 2:30 P. M.—This meeting was called immediately after a meeting of the Sabbath-school. Minutes of last session read and approved.

The Committee on Nominations made the following report: For President, H. W. Decker, Madison; Vice-president, A. J. Breed, Maple Works; Directors, Dist. No. 1, Thomas Bickle, Oakland, Jeff. Co.; No. 2, William Kerr, Monroe, Green Co.; No. 3, David Dodge, Elm Dale, Grant Co.; No. 4, C. K. Ackley, Port Andrew, Richland Co.; No. 5, William Fox, Romance, Vernon Co.; No. 6, J. B. Ingalls, Whitehall, Trempealeau Co.; No. 7, A. J. Breed, Maple Works, Clark Co.; No. 8, G. W. Sheldon, Markesan, Green Lake Co.; No. 9, Alex Paton, Lodi, Columbia Co.; No. 10, William Hansen, Chicago, Ill.; No. 11, H. H. Fisher, Lind, Waukesha Co.; No. 12, E. E. Olive, Fort Howard, Brown Co.; No. 13, L. B. Osgood, Maple Works, Clark Co.; No. 14, C. F. Stillwell, River Falls, Pierce Co.; No. 15, Orcutt Burr, Leon, Monroe Co.; No.

16, J. A. Hansen, Racine; No. 17, E. E. Olive, Fort Howard, Brown Co.; No. 18, B. F. Thomas. These were all elected.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 18, AT 9:30 P. M.—Prayer by Eld. Tenney. Minutes of last session read and approved.

Moved and carried that the President appoint the Secretary and Treasurer of the T. and M. Society.

REPORT OF LABOR.

No. of members,	653
" " reports returned,	602
" " members added,	50
" " dismissed,	16
" " missionary visits,	1,408
" " letters written,	637
" " Signs taken in clubs,	395
" " new subscribers obtained,	371
" " pages tracts and pamphlets distributed,	572,583
" " periodicals	11,554
" " annuals	92

Received on membership and donations, \$111.94; on sales, \$69.88; on periodicals, \$446.09.

TREASURER'S REPORT.

PERIODICAL FUND.

Balance on hand April 12, 1882,	\$157.84
Rec'd from April 12, 1882, to May 24, 1883,	595.00
Total,	\$752.84
Paid S. D. A. P. Association,	429.70
" P. S. D. A. P. Association,	200.00
Total,	\$629.70

Balance on hand May 24, \$123.14

TRACT FUND.

Rec'd from April 12, 1882, to May 24, 1883,	\$606.31
Paid European Mission,	\$50.00
" S. D. A. P. Association,	390.37
" expenses,	70.18
Total,	\$511.05

Balance on hand May 24, 1883, \$95.26

Adjourned sine die.

H. W. DECKER, Pres.

W. D. STILLMAN, Sec. pro tem.

PENNSYLVANIA T. AND M. SOCIETY.

THE fifth annual session of the Pennsylvania T. and M. society was held in connection with the camp-meeting at Olean, N. Y. The first meeting was called May 30, at 9:30, a. m. Prayer by D. T. Fero. Report of the last annual meeting read and approved.

The Chair appointed the usual committees, as follows: On Nominations, F. Peabody, I. N. Williams, Wm. Arnold; on Resolutions, J. E. Robinson, D. B. Oviatt, E. Russell.

Adjourned to call of Chair.

SECOND MEETING, JUNE 4, 9 A. M.—Minutes of previous meeting read and approved.

The Committee on Nominations reported as follows: For President, D. B. Oviatt; Vice-President, J. W. Raymond; Secretary and Treasurer, Mrs. D. C. Phillips; for Directors, Dist. No. 1, J. W. Raymond; No. 2, Wm. Morehouse; No. 3, G. G. Green; No. 4, S. Winkley; No. 5, E. Russell. On motion, the officers and directors were voted upon separately, and all the candidates were unanimously elected.

The Committee on Resolutions presented the following:

Whereas, The *Signs of the Times* is, as we believe, an instrument of God's own creation for the dissemination of the truths of the third angel's message; and—

Whereas, We believe there is great danger of grieving the Spirit of God by backwardness in availing ourselves of this timely help; therefore—

Resolved, That we recommend to all agents of the T. and M. society, and to our people generally, an earnest canvass for short term subscribers to the *Signs*.

Whereas, The State society grants to agents the right of ordering periodicals directly through the Secretary of the society; therefore—

Resolved, That the society hold the agent or individual personally responsible for the price of such periodicals; also that all periodicals thus ordered shall be at the risk of the society, and in no case shall local societies be held responsible.

These resolutions were spoken to by Brn. Butler, Whitney, Oviatt, Fero, and others. Bro. Butler's remarks were of special interest, showing that the missionary work should be made our life work, and should be sustained in every way by the Conference. Later in the day, the following re-

port of the past year, covering but three quarters was read:—

No. of members,	305
" " reports returned,	487
" " members added,	34
" " missionary visits,	1,813
" " letters written,	926
" " Signs taken in clubs,	120
" " subscribers obtained for periodicals,	285
" " pages, tracts, and pamphlets distributed,	228,908
" " periodicals distributed,	11,603
" " annuals	439

FINANCIAL REPORT.

Cash on hand Sept. 1, 1882,	\$150.18
Received on school fund,	45.00
" " shares in S. D. A. P. A.,	30.00
" " periodicals,	637.07
" " T. and M. fund,	842.62
Total,	\$1704.87

Paid to REVIEW AND HERALD,	\$792.14
" Pacific Press,	210.00
N. Y. T. and M. Society and others,	608.42
Total,	\$1,610.56
Balance, cash on hand,	\$94.31
Due from Penn. Conf.	12.90
" on books, periodicals, etc.,	1,339.94
Stock on hand,	566.07

Total assets,	\$2,013.22
Due REVIEW OFFICE,	\$221.23
" Pacific Press,	133.15
" N. Y. T. and M. Society,	57.21
Total liabilities,	\$421.59

Balance in favor of the society June 1, 1883. \$1,591.68

Adjourned sine die.

B. L. WHITNEY, Pres.

MRS. D. C. PHILLIPS, Sec.

UPPER COLUMBIA T. AND M. SOCIETY.

THE first meeting of the third annual session of this Society was called to order on the camp-ground at Milton, Oregon, June 7, 1883, at 5 p. m. President in the chair. Prayer by Eld. C. L. Boyd. Minutes of the last session were read and approved.

According to vote, the Chair appointed the following committees: On Nominations, Wm. Semple, M. E. Ford, and Charles Hughes; on Resolutions, Eld. C. L. Boyd, M. O. Beck, and W. A. Gibson.

Eld. Haskell being requested to speak, favored the meeting with a goodly number of real gem thoughts. Instructions were also given in reference to canvassing for the *Signs*.

Adjourned.

SECOND MEETING, JUNE 10, 5 P. M.—After the usual opening exercises, the minutes of the first meeting were read. The report of labor performed during the past year, being called for, was read as follows:—

No. of members,	126
" " reports returned,	276
" " members added,	26
" " dismissed,	10
" " missionary visits,	1,198
" " letters written,	862
" " Signs taken in clubs,	102
" " new subscribers obtained,	289
" " pages tracts and pamphlets distributed,	76,601
" " periodicals distributed,	4,969
" " annuals	87

Received on membership and donations, \$65.60; on sales, \$176.73; on periodicals, \$318.96; on reserve fund, \$69.50

The Treasurer then read the following report:—

Cash on hand at beginning of year	\$ 85.53
Rec'd from districts,	227.80
" agents,	338.49
" on reserve fund,	69.50
Total	\$716.82

Paid to Signs Office,	\$437.17

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After interesting remarks relative to membership and sales of publications, the meeting adjourned.

THIRD MEETING, JUNE 11, 9 A. M.—Eld. S. N. Haskell offered prayer. Minutes of previous meetings were waived. The Committee on Nominations reported as follows: For President, G. W. Colcord; Vice-president, Wm. J. Goodwin; Secretary, Mrs. G. W. Colcord; Assistant Secretary, Mrs. M. O. Beck; Directors, Dist. No. 1, G. H. Beck; No. 2, A. Johnson; No. 3, N. W. Miller. The candidates were elected.

Voted to hold our autumnal State meeting at Farmington, W. T., the time to be decided by the Vice-president and others.

The Committee on Resolutions offered the following:

Whereas, In our judgment, the time has fully come for an extended and earnest proclamation of the third angel's message; and—

Whereas, The press is one of the most efficient means of publishing this message; therefore—

Resolved, 1. That we make an effort to secure the services of proper persons to canvass for the *Signs of the Times*, and that we recommend the plan adopted in some of the eastern Conferences.

2. That we will encourage by our influence and by our support those engaged in this work.

Whereas, Our resolutions in the past have not always been sanctified by our works; therefore—

Resolved, That the records of "the acts" of the Upper Columbia tract and missionary society shall express the depth of our love for this branch of the work, and of the additional resolutions which we have adopted in this meeting.

These were separately considered by visiting brethren and members, and adopted.

Fourteen names were added to the membership roll. In response to a call for additional funds, there was given to the reserve fund, in cash and pledges, the sum of \$186.00.

The campers and visitors were canvassed for subscriptions to our periodicals with encouraging results. With hopeful feelings we closed another annual missionary meeting.

Adjourned *sine die*.

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FOURTH SABBATH IN JULY.

(See *Instructor for July 18, 1883.*)

NOTES ON THE TEXT.

(Acts 12:20-25; 13:1-13.)

CHAP. 12:20. **He was highly displeased.**—The angry feeling which had sprung up between Herod and the inhabitants of the Phenician cities, was no doubt owing to the commercial rivalry which existed between these ports and the newly built Roman harbor of Cesarea. They were not under Herod's jurisdiction.—*Rev. Com.* **They asked for peace.**—The narrow strip of Phenician territory was of course entirely inadequate to furnish corn, oil, and other necessaries for the maritime cities of Tyre and Sidon. From very early times the neighboring fertile regions had furnished supplies for the markets of Tyre. 1 Kings 5:11. Ezekiel (chap. 27:17) tells how "Israel and Judah were the merchants of Tyre, and traded with her in wheat and honey, oil and balm." Herod was not at war with these cities, but no doubt had forbidden all traffic between Israel and them. Very likely the first scarcity, the beginning of that great famine predicted in Acts 11:28, was already felt to some extent in Phenicia and Palestine.—*Ibid.*

Ver. 21. **Upon a set day Herod arrayed himself in royal apparel.**—Some fifty years before, Herod the Great, grandfather of the present king, had established a festival in honor of the Roman Caesar, to be observed every five years. According to Josephus, this festival was kept in the month of August in the year 44. The king had appointed the second day of the festival to receive the Tyrian ambassadors, and to convey to them his gracious assurance of favor. He entered the vast theater of Cesarea, clothed in a magnificent dress of silver tissue, whose sheen under the sun's rays dazzled the eye of the beholders. Herod then from his throne spoke to the assembled multitude, the majority of whom were idolaters, Cesarea being almost exclusively a Gentile city. Courtly voices cried aloud that the monarch

was no man, but a god; and the crowd, dazzled with the brilliancy of his appearance, took up the shout, saying, "The voice of a god, and not of a man." The king was well pleased with this impious homage, but while listening approvingly to this blasphemous flattery, he suddenly looked up and saw an owl sitting on a rope above his head, and immediately understood that the bird was a messenger to him of evil. He fell into a deep melancholy, and was seized with agonizing pains in his bowels. He then said to the audience, "I, whom you called a god, am commanded now to depart this life." His pains became more violent, and he was carried into his palace, where he lingered in extreme suffering for five days, and expired. Holy Writ confirms what Josephus relates in detail, and attributes the sudden catastrophe to the retributive justice of God.

Chap. 13:3. **The laying on of hands.**—This form was a significant one with the Jews. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of Antioch laid their hands upon the apostles, they, by that action, asked God to bestow his blessing upon them, in their devotion to the specific work which God had chosen them to do.—*Sketches from the Life of Paul.*

Ver. 5. **The synagogue of the Jews.**—The synagogue was the characteristic institution of later Judaism. Our Lord's life was very closely associated with them, and in the synagogue at Nazareth, in which during his ministry he read from Isaiah, and applied its passages to himself (Luke 4:16), he must have spent many hours of worship during his boyhood and early manhood. Later he performed miracles of healing in them (Matt. 12:9), and taught in them. Matt. 13:54. The origin of the synagogue is somewhat obscure, but there is reason for believing that it does not date beyond the time of Ezra. Its design was to supply convenient places of worship and the study of the law, but it in no wise supplanted the temple. Its services did not include sacrifices, but consisted of readings from the Scriptures, exhortations from the passages read, and prayers. The days of service were the Sabbath, and Monday, and Thursday, the two market days. The chief officer was the leader of the synagogue, who was assisted by a body of presbyters or elders. The women and men were separated from each other by a partition. The chief seats were objects of emulation for the Pharisees. Matt. 23:6. The influence of the synagogues can hardly be exaggerated. Josephus boasts that they were the schools of the people, in which all classes became familiar with the law. In the apostolic age every town in Palestine had its synagogue, and according to Josephus, there were 480 in Jerusalem alone. Wherever Jews settled, they built synagogues.—*Schaff.*

Ver. 7. **The deputy (i. e. proconsul) of the country.**—In the time of Augustus (B. C. 27) the various provinces of the empire were, by arrangement, divided between the emperor and the senate. Those most in need of a military force were retained by the emperor, under the rule of prefects (proprætors). The countries of a more peaceful character were assigned to the senate, and the officers appointed by them were called proconsuls. Cyprus had at first been allotted to the emperor; but before Luke wrote, the emperor and the senate had exchanged, the island of Cyprus thus becoming proconsular.—*Lewin.* **Sergius Paulus, a prudent man.**—(Rev. Ver.—*A man of understanding.*) An intelligent, thinking man of good sense.—*Lewin.* He was a man of an inquiring temper. Dissatisfied with paganism, he cultivated the acquaintance of Elymas, no doubt in the hope of getting a deeper knowledge of futurity and the mysteries of nature which the mind instinctively craves. It was a proof of his discernment that he recognized the superior power of the missionaries, and accepted their message.—*Rev. Com.*

Ver. 10. **Child (son) of the devil.**—His name, Bar-Jesus, means *son of the Saviour*, but in character he was *son of the devil*, because like the devil, a liar, a perverter of the truth, an opposer of good.—*Peloubet.*

Ver. 11. **Thou shalt be blind.**—The sorcerer had closed his eyes to the evidences of truth and the light of the gospel; therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God, whom he had so offended. The confusion into which this man was brought, with all his boasted

power, made of none effect all his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that the miracles which the apostles had performed, and which Elymas had announced as being produced by sleight of hand, were in truth wrought by the hand of God. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ.—*Sketches from the Life of Paul.*

PAUL AND MARK.

PAUL and his company now continued their journey, going to Perga, in Pamphyria. Their way was toilsome, they encountered hardships and privations, and were beset by dangers on every side, which intimidated Mark, who was unused to hardships. As still greater difficulties were apprehended, he became disheartened, and refused to go farther, just at the time when his services were most needed. He accordingly returned to Jerusalem, and to the peace and comfort of his home.

Mark did not apostatize from the faith of Christianity; but, like many young ministers, he shrank from hardships, and preferred the comfort and safety of home to the travels, labors, and dangers of the missionary field. This desertion caused Paul to judge him unfavorably and severally for a long time. He distrusted his steadiness of character, and his devotion to the cause of Christ. The mother of Mark was a convert to the Christian religion, and her home was an asylum for the disciples. There they were always sure of a welcome, and a season of rest, in which they could rally from the effect of the fierce persecutions that everywhere assailed them in their labors.

It was during one of these visits of the apostles to his mother's that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He had witnessed the wonderful power attending their ministry; he had felt the favor of God in his own heart; he had seen the faith of his mother tested and tried without wavering; he had witnessed the miracles performed by the apostles, and which set the seal of God upon their work; he had himself preached the Christian faith, and had longed to devote himself entirely to the work. He had, as the companion of the apostles, rejoiced in the success of their mission; but fear and discouragement overwhelmed him in the face of privation, persecution, and danger; and he sought the attractions of home at a time when his services were most needful to the apostles.

At a future period there was a sharp contention between Paul and Barnabas concerning Mark, who was still anxious to devote himself to the work of the ministry. This contention caused Paul and Barnabas to separate, the latter following his convictions, and taking Mark with him in his work. Paul could not, at that time, excuse in any degree the weakness of Mark in deserting them and the work upon which they had entered, for the ease and quiet of home; and he urged that one with so little stamina was unfit for the gospel ministry, which required patience, self-denial, bravery, and faith, with a willingness to sacrifice even life if need be.

Barnabas, on the other hand, was inclined to excuse Mark, who was his nephew, because of his inexperience. He felt anxious that he should not abandon the ministry, for he saw in him qualifications for a useful laborer in the cause of Christ. Paul was afterward reconciled to Mark, and received him as a fellow-laborer. He also recommended him to the Colossians as one who was a "fellow-worker unto the kingdom of God," and a personal comfort to him, Paul. Again, not long prior to his own death, he spoke of Mark as profitable to him in the ministry.—*Sketches from the Life of Paul.*

HEROD and Peter present a striking contrast. The king adorned himself with the trappings of worldly fashion and a rich attire. He was willing to receive divine honors and to be called a god. The apostle, in the presence of Cornelius, lifted him up when he fell down at his feet to worship, with the words, "Stand up, I myself also am a man." Acts 10:26. The temper of Christianity is the temper of equality and universal love among men. The Roman world placed the statues of their emperors among their gods, and worshiped them. The gospel makes emperor and cottager equal in the sight of God, and heirs of a common salvation.—*Schaff.*

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JULY 17, 1883.

URIAH SMITH, Editor.
J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

EVERY MAN AS HIS WORK SHALL BE.

WHEN the Saviour comes, he brings with him a reward for every man according as his work shall be. To every one is given his work. It is not a work which can be accomplished by the zealous efforts of a few days or a few weeks, and all the rest of our time be left to run to waste, or be devoted to other matters. It covers the whole life. A certain portion pertains to each day. The work for that day being done, so much of duty is accomplished; so much of a record is made up which will give us joy, not pain, hereafter. But the duty of that day neglected, we leave so much of the demands of duty against us uncancelled, and make work for repentance.

How many of us, as each new day is given us, think of the requirements of God upon us for that day, and earnestly seek to ascertain the work he has for us to do that day? and how many can say at the close of each day, I have faithfully performed the work the Lord gave me to do this day? When the young let the hours go by filled up only with frivolous thoughts and chaffy, nonsensical talk; when time is foolishly wasted in games, even those which are called innocent; when all their influence is against sobriety in word and deed, and for the world and the world only; do they ever stop to inquire if this is the work the Lord gave them to do for that time? Do they expect a reward for such work when Christ comes, which will give them joy? Do they expect the Master to say, Well done! you have been faithful in the foolish talking which it was my pleasure you should indulge in; you have been faithful in frittering away your time in games and pastimes; you have been faithful in appearing and acting very much as the world, as I wanted you to do, and hiding all the Christian light that was ever given you—enter into my joy? Do they expect a welcome like this for such a course? If not, what? Let them read the answer in such passages as these: Matt. 7:19: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." John 15:6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christian living is earnest work; and the sooner the young convert, and the old one too, comes to understand it and act accordingly, the better. As is the sowing, so will be the reaping; there is no power on earth or in Heaven that can change this result. Every day we are making provision for a future harvest; what shall that harvest be?

The true end of all Christian effort, and of all revelation of truth, is the salvation of souls. What have we done, what are we doing, toward saving souls? He that is instrumental in saving a soul has done more than to perform the greatest achievements known to this world. To save a soul is more than to rule a kingdom. The verdict of an apostle is, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."

This be our prayer, that the Master, in whose service we profess to have enlisted, may help us to redeem the time, and be in his hands the instruments to lead some of our fellow-beings to his service here, and to his kingdom hereafter, that we also may be entitled to some share in the

"joy of the Lord," and may behold in our crowns some stars representing those whom we have been instrumental in leading to life.

RUSSIAN PRESSURE INCREASING.

"PROVIDENCE," says Victor Hugo, "conducts to maturity by the law of universal life, men, things, and events." That apparently inevitable event, the crushing of the Turkish power in Europe, by Russia seems to be coming to maturity by the same process. Events are frequently transpiring, and enterprises being accomplished, which make it more desirable on the part of Russia to control the straits of the Bosphorus, and which furnish her greater facilities for so doing; and these conditions being supplied, what shall prevent the accomplishment of the object? Is it not the testimony of all history that when a great nation really *wishes* to do a certain thing, and has the *power* to do it, it is not long before, either with or without a pretext, the thing is done. The following item clipped from the *Christian at Work* of June 14, 1883, shows how, either by design or chance, a new motive is now added to the many already existing, impelling the Russians to carry out the will of Peter the Great, by making themselves masters of Constantinople:

"The Caspian and Black seas have been connected by the completion of the railroad begun nearly sixteen years ago. It runs through a rich but sparsely-settled country, with fertile wheat-fields and productive oil wells. It will invite immigration, and enable Russia to transport troops with ease and rapidity. And it will make the possession of an outlet on the Mediterranean more desirable than ever."

THE GREAT WEEK OF TIME; OR THE PERIOD OF SEVEN THOUSAND YEARS DEVOTED TO THE PROBATION AND THE JUDGMENT OF MANKIND.

First Article.

THE day of Judgment was appointed before the creation of our world. It was appointed before the rebellion of Satan and his angels; for when they had sinned, they were not immediately judged and consigned to punishment, but were reserved to the day of Judgment to be punished. Jude 6; 2 Pet. 2:4.

It is evident, therefore, that when God created the angels, he appointed the day of Judgment. It was necessary that such a day should be appointed when God first created intelligent beings; for the angels, though innocent, were placed upon probation, and when that probation should end, the case must be decided whether they had been faithful or unfaithful in the trial through which they had passed. A day of Judgment must therefore have been appointed to mark the close of their period of probation; and it is evidently for this reason that they were not punished as soon as they had sinned, but have been allowed to go on in sin, and will be allowed thus to go on during all the period which must elapse before the day of Judgment.

That day of Judgment must therefore have been appointed as early as the creation of the angels, for they were made amenable to it; otherwise they could not have been reserved to its decision before being punished. But the angels were in existence when God created our earth (Job 38:4-7), and therefore the day of Judgment was appointed before the creation of our earth and of the human race. And so the day of Judgment, being fixed before the sin of man, comes neither earlier nor later in consequence of that sin.

When God created man, he placed him upon probation as he had previously placed the angels. After a brief period, man sinned against God, and

brought upon himself the sentence of death. But because there were some mitigating circumstances in the case of Adam, for he did not sin against so great light as did the angels, God saw fit to give to man a second probation,—a mercy which was not extended to the angels.

We know that this second probation of the human race will end at the day of Judgment, so that man will be judged at the time originally appointed for the judgment of the angels. And we have reason to believe that if the human race had not sinned against God, the probation under which man was first placed would have terminated at the same time that his second probation will terminate; namely, at the day of Judgment. His first probation was to determine the question whether he would be faithful to God in preserving his innocence; his second probation is under circumstances much more difficult, for he must recover his lost innocence, and in the same trial must prove his fidelity.

When God created our earth, he indicated the period of time which must elapse before the day of Judgment. He employed six days in the work of creation; on the seventh day he rested from all his work. He sanctified the seventh day to be an everlasting memorial of the work of creation. But it appears that God designed by the first seven days of time to indicate the period assigned to the probation and judgment of mankind.

St. Peter says that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3:8. By this we think he meant, not simply that the day of Judgment will occupy the period of 1,000 years, though this fact seems to be revealed in Rev. 20, in what is said of the two resurrections, but we think St. Peter also signified by it that the period devoted to the history of man before the day of Judgment, was also indicated by the days that God employed in the work of creation. We think, therefore, that at the end of 6,000 years from the creation, the day of Judgment will commence, and that that day will last for the period of 1,000 years.

Thus we have for the probation and judgment of mankind a great week of time,—the period of 7,000 years. This period commenced at creation, when God spake the word which called the elements into existence, and it will end with the destruction of the wicked in the lake of fire. Then God will create new heavens and new earth, which will remain through endless ages the eternal abode of those who have passed the period of their probation, and have been approved in the day of Judgment. Before the commencement of this great week of time, infinite ages had elapsed during all of which God had existed. And after the expiration of this great week, the righteous will enter with Christ upon a kingdom that cannot be moved and that shall never end. Thus the period of 7,000 years is cut off from the eternity of the past and from the eternity of the future, and assigned to the probation and the judgment of mankind.

It has been the faith of the most eminent servants of God, not only during the entire gospel dispensation, but also during some hundred years previous to Christ's first advent, that the period of 6,000 years from the creation would extend to the day of Judgment. And we think that the most careful study of the chronology of the Bible and of the prophetic periods will strongly confirm this view. Though the two great prophetic periods of Daniel 8 and 12 do not mark the exact time of Christ's coming, they evidently terminate not far from that event, and we shall find on examination that if the age of the world at the dates of the commencement of these two periods be added to the periods themselves, we shall have in each case very nearly the sum of 6,000 years.

We shall have occasion to speak at some length

on this point hereafter, and we shall also have occasion to speak of the sabbatical year and the year of jubilee, in Lev. 25, as typifying the great week of 7,000 years. We propose to trace the history of the world during each of the periods of 1,000 years down to the great day of Judgment, or final thousand years, which elapses between the resurrection of the righteous and that of the wicked. We invite all of our readers to carefully study this series of articles on this subject which the present article is designed to introduce.

J. N. A.

PRAYER IN THE FAMILY.

No one lives a Christian life without prayer. Secret prayer is indispensable. And heads of families have a duty to their households. Family worship should be constantly maintained in every Christian family. And twice a day, morning and evening, is none too often to do this. Some appease their conscience by attending to this duty once in a day, perhaps in the morning, and yet have not enough of the spirit of devotion to obtain the real benefit to be derived from it.

Time must be taken for this duty; and one who is truly devoted to the service of God can afford the time. Order, too, is necessary. Each member of the household should understand that it is a regular appointment. In the twilight of each ending day and the beginning of the next, or at least in the early evening of the working days, as soon as the work and the chores are done, there should be in every Christian family a prayer-meeting in which every member of the entire household should be invited to take a part. How beautiful on earth, and how pleasing in the sight of Heaven, is such a scene! Angels must delight to witness it. What could be more delightfully interesting than a family thus truly engaged in the worship of our Creator? And can we, my brethren, who have the light of God's word, and can see the conflict in which we must get the victory amid the perils of these last days, afford to forego the privilege, and do without the benefit to be gained from family worship? No, indeed, we cannot afford it.

R. F. COTTRELL.

SELFISHNESS.

SELFISHNESS! how much it comprehends! We mourn over the different sins and vices around us,—the licentiousness and lawlessness everywhere prevailing; the greed of gain which is grinding the faces of the poor, and rapidly transforming our free republic into a plutocracy; the hydra-headed monster intemperance, which is converting the meetings of our legislative assemblies into drunken revels, happy homes to paupers' dwellings, swelling the torrent of crime and misery, blasting and blighting everything of good in its path,—all these and many others, till "the whole head is sick, and the whole heart faint." It is indeed a sad picture, and it is sadder still to reflect that the root of all these sins is deeply grounded in our nature, deep in the carnal heart, the sin of all sins, because the beginning of all—selfishness.

Satan was the beginning and prime instigator of sin. It was in the weakness of selfishness that he fell; it was in the weakness of selfishness that man fell under his wiles. It was a selfish motive which the arch-enemy presented before him, namely, "Ye shall be as gods." Selfishness thus brought into life by the father of evil, predominated, and our first parents fell. Fell also the human race. He touched the secret spring which unlocked the human heart, entered and took possession.

Can we not learn a lesson from this? Were it not for the selfishness of our hearts, Satan could

have no power over us. Truly he is a foe we have reason to fear. "Eternal vigilance is the price of safety" from his penitent wiles; but there is one foe we have more reason to fear than even Satan and all his host, and that is *self-love*.

Many suppose that the magnitude of the sins which they commit rests with Satan, that if we can only resist his wiles, we are safe; and this is true in a measure. But the way, *the only successful way*, to meet his advances and repel his attacks, is to dislodge from our hearts the terrible enemy of all good,—selfishness,—which dwells within. See how this subject is set forth by the apostle: "But every man is tempted when he is drawn away of *his own lust and enticed*." Jas. 1:14. The devil is the "enticer," but he entices by drawing on the selfish lusts, desires and longings, of the human heart. Were there nothing of evil cherished within our hearts, there would be no affinity with the king of evil.

Search, dear reader, through all the catalogue of sins which you have committed, and see if they did not have their origin in the selfishness of the carnal heart. If this be true, we can work intelligently in overcoming sin, and will appreciate the advice of the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Our Saviour has said, "If any man will come after me, let him *deny himself*." M. C. WILCOX.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

THE ORDINATION OF ELDERS AND DEACONS.

ORDINATION is a public and solemn separation to the work of their respective offices of the individuals to whom it is administered. It consists of the laying on of hands and of prayer. The chief advantages to be gained by it are, first, the bestowment upon the individual ordained, in answer to the united petitions of those engaged in the work of ordination, of those gifts and graces of the Holy Spirit which will qualify him for the special work to which he is separated; secondly, the authorization of the individual, set apart by this ceremony, to discharge the duties of his office.

Among Seventh-day Adventists, there are three classes of persons who are ordained; viz., ministers, elders, and deacons. None but regularly ordained ministers are qualified to perform this ceremony. The course pursued in the ordination of elders and deacons is much the same as that followed in the ordination of ministers.

Whenever an ordination is to take place, it is an excellent practice for the church to make the day on which it is to occur one of fasting. Acts 13:2. When the time for the service has been reached, the minister in charge on the occasion, should invite the elder to take a position in front of the congregation. As he stands there facing the people, the minister should address him, in substance, as follows:

Dear brother: By the action of this church, and we trust in the providence of God, you have been chosen to act as their elder. This is a very holy and sacred trust. The great Shepherd of the sheep will require a strict account of you at the Judgment for the proper exercise of this office. Your influence over this church will be largely increased in the future. It is very necessary, therefore, that you realize the importance of the step you are about to take, to humble yourself before God, and to consecrate yourself to the Lord and to his service. You see the choice of your brethren. Do you now in the presence of

God and these brethren accept this office, and promise to fulfill its duties in the fear of God to the best of your ability?

To this the candidate should answer, By the grace of God, I do.

At this point the minister should turn and address the church, employing language somewhat like the following:

Dear brethren: In selecting this brother for your elder, you have brought yourselves under obligation to give him your sympathy, your prayers, and your active support; not to murmur against him, nor to find fault unreasonably, but to do all in your power as the children of God to assist him in discharging the duties of his office. If you are resolved to do this, you will manifest your determination by rising to your feet.

In response to this request, the church should rise. While they are still upon their feet, the minister should request them, together with the candidate for ordination, to bow in prayer. When they have complied, the minister should kneel by the side of the candidate, and after a few introductory sentences of prayer, in which he devoutly calls upon the Lord to accept the action of the church in selecting the individual in question to act as their elder, he should lay his hands upon the head of the candidate,* and invoke upon him the blessing of God and the special guidance of the Holy Spirit to direct him in the discharge of his official duties. This done, he should remove his hands from the head of the candidate, and offer an earnest petition for the future growth and prosperity of the church who have chosen him as elder, beseeching God in a most earnest manner that he will give them grace to carry out faithfully the vow which they have publicly made to stand by and sympathize with him at all times.

The prayer being ended, all should rise from their knees and be seated. Then the candidate and the minister should rise, and the latter should address to the former a few words of exhortation, charging him to carry out the solemn vows which he has just taken upon himself, by acting at one and the same time the part of a servant and that of the spiritual father to the church. When this charge is concluded, the minister should pronounce the words, "I now extend to you the hand of Christian fellowship, and greet you with a holy kiss." Suiting the action to the word, the minister should take the candidate by the hand, and salute him with a holy kiss. This done, the ordination is complete.

In case the candidate were a deacon instead of an elder, the process of ordination will be the same as that described above, with the exception of the charge. As the duties of the deacon are different from those of the elder, the charge would necessarily be varied so as to adapt it to the circumstances of the case.

THE ORDINATION OF MINISTERS.

Among Seventh-day Adventists it is not competent for any save the General Conference or a State Conference or the executive committee of one or the other of these bodies, to authorize the ordination of a minister. Such ordinations usually take place during the session of the General Conference, or of one of the State Conferences, as those occasions are very favorable for that purpose. Where circumstances make it necessary, however, a minister can be ordained at any time when all the necessary conditions are met. No persons, except those who have regularly received an ordination as ministers, can ordain other ministers.

In order that the occasion may be made as solemn and impressive as possible, it is desirable that several ministers should participate in the

*As the minister places his hands upon the head of the candidate, he should so word his prayer that the congregation will understand what he is doing.

ceremony of ordination whenever it takes place. The rite is, however, frequently administered by a single minister in order to avoid the necessity of calling others from their fields of labor. All who are expected to participate, whether as the officiating minister, or as those who assist in the laying on of hands, should prepare their minds and hearts for that solemn work by fasting and prayer. Luke 6:12, 13; Acts 13:1-4.

When the appointed time for the ceremony is reached, and the preliminary services of singing and prayer are passed, the minister who has been selected for that purpose should deliver a sermon designed to impress upon the mind of the candidate the solemn nature of the work to which he is about to be set apart. As there are no words which men can utter that will impress the heart as do those which have been employed by inspiration, he will find that the reading of the following passages, in connection with his sermon, will be of great service to him in securing that end: 2 Tim. 2:15; 3:16, 17; Eph. 4:7-13; Matt. 9:36-38; 28:18-20; Acts 20:17-35; John 21:15-17; 1 Pet. 5:1-4; Eze. 33:1-9.

The sermon concluded, the candidate should be invited to take a standing position in front of the congregation or in the desk, and the minister should then proceed to question him somewhat as follows:

Dear brother: You are about to be set apart by the authority of the church of Christ to the holy work of the gospel ministry. I have endeavored to set before you the duties, labors, and responsibilities of this sacred office as they are brought to view in the word of God. Do you feel that God has called you to the sacred work to which you are about to be ordained?

To this the candidate should respond, "I do." The minister should then resume as follows:

Do you here solemnly promise to renounce all your sins, and all love of the world, and dedicate yourself, body, mind, and affections, to this holy work?

To this the candidate should answer, "God helping me, I do."

Again the minister should inquire, Have you in all sincerity adopted the faith of Seventh-day Adventists?

To this the candidate should reply, "I have."

Then the minister should continue: Do you solemnly engage to practice that faith yourself, and to the best of your ability, teach the same to others?

To this the candidate should respond, "God helping me, I do."

At this point all present should be invited to bow down, while some minister who has been selected for that purpose, offers an earnest prayer to God to bestow upon the candidate those gifts and graces which are necessary to fit him up for the sacred work in which he is about to engage. When the minister reaches the point where he is about to lay his hands upon the head of the candidate, he should so frame his prayer that all present will understand what he is about to do. If other ministers are connected with him in the ceremony, they will at this juncture, also lay their hands upon the head of the candidate, keeping them in that position until the prayer is closed.

The prayer being ended, all should rise from their knees. The congregation should be seated, but the candidate and the minister who has been selected for the purpose of delivering to him the usual charge, should remain standing. Then the latter should address to the former words appropriate to the occasion, charging him to go forth in the name of God, proclaiming his truth to all who will hear the same, to labor earnestly, to bear reproach with patience, to exercise faith and courage under all circumstances, to deal tenderly with the erring, to reprove the disobedient,

etc. His charge could be closed very appropriately with the words of Paul to Timothy, found in 2 Tim. 4:1-4.

When the charge is concluded, the minister who has delivered the same, or some other one who has been previously designated for that purpose, should take the candidate by the hand and address him in language somewhat as follows:

My dear brother: In behalf of this Conference, I hereby extend to you the hand of fellowship, and welcome you to a place among its ministers, to share in our toils and sacrifices here, and, if faithful, in a glorious reward in the kingdom of God at last. Amen.

The minister should then greet the candidate with a holy kiss. If there are other ministers present, they should at this point, take the candidate by the hand, greet him with a kiss, and address to him a word of welcome and exhortation.

As the ordination is now completed, the ordaining elder or elders, as the case may be, should give to the candidate a certificate of ordination, and the secretary of the Conference should provide him with credentials. It is necessary that the latter should be renewed from year to year. In case the individual upon whom credentials have been bestowed, should in the judgment of the Conference committee, conduct himself in a manner to make such a step necessary, they can at any time withdraw his credentials from him. The withdrawal of credentials under such circumstances, is equivalent to a public declaration that the minister from whom they are taken is no longer authorized by the Seventh-day Adventist denomination to represent them in the capacity of one of their ministers.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams." — M'Cheyne.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE TALE OF BRICK.

1. Is the tale of brick mentioned in Ex. 5:18, some definite number or standard of numbering, or is it any tally or count that might be agreed upon?

2. Is it right to use at the Lord's supper, the juice of any other fruit or berry than that obtained from grapes or raisins? J. E. G.

ANS. 1. It probably related to a definite number of brick which the Hebrews were expected to make each day.

2. Where it is impossible to obtain the juice of the grape or raisins to be soaked in water, the Lord would no doubt accept a substitute made from some other fruit. The best thing for such occasions is the juice of the grape prepared very much as fruit is prepared for canning. It is almost entirely free from alcohol, and when placed in sealed bottles or cans, can be preserved for a great length of time.

THE EARLY AND LATTER RAIN.

To what two seasons of refreshing do the early and latter rain, spoken of in Jas. 5:7, refer?

E. S. L.

ANS. In Judea there were two general rainfalls, which were known respectively as the early and latter rain. One of them took place at seed time, or about the first of November, the other before the ripening of the grain, or about the last of April. These falls of rain are sometimes employed to typify two great outpourings of the Spirit of God; the first of which occurred on the day of Pentecost, and the last of which is to take place at about the point of time when Christ will close his work for man in the sanctuary in Heaven. Acts 3:19-21. The last event we believe to be in the near future. When it shall transpire, it is thought that the church will be clothed with all the power, and adorned with all the graces which characterized its earliest history.

THE MASTER'S QUESTIONS.

HAVE ye looked for sheep in the desert,
For those who have lost their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd seen in the gloaming
The print of wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them,
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole"?
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "Golden Land"?

Have ye stood by the sad and weary,
To soothe the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
"Tis the pathway I often go!"
My friends, disciples, brethren,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be!

—Sel.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." — Ps. 126:6.

THE WORK IN GREAT BRITAIN.

We are glad to report in reference to the mission that there seems to be an increasing disposition on the part of the people to learn the truth. The outlook for the cause is much more encouraging than it was one year ago. The following is from No. 28 of the British Supplement to the *Signs of the Times*, under the heading of "Seed Taking Root":

"For our sakes, no doubt, this is written: that he that ploweth should plow in hope." 1 Cor. 9:10. Those who in hope are cultivating the moral soil of hearts, and sowing seeds of truth, are ever encouraged by learning that the word of God is taking root and bearing fruit. We are happy to report continued encouragement in our labors in Great Britain. Mr. T., renewing his subscription to the *Signs of the Times*, speaks of his 'exalted privilege in being able to read, and in some measure to understand the power and grace of the sword of the Spirit that runs through its pages.' He also expresses his 'love and esteem to the writers.' Mr. H., having read the Journal one quarter, on paying for the remainder of the year, says: 'I thank you for sending to me your valuable publications. I wish your periodical every success.'

"Since our last report, we have learned of a number of our readers who have decided that the seventh day is the Sabbath, and who are seriously considering how they can obey this precept. David prayed to the Lord: 'Open thou mine eyes, bat I may behold wondrous things out of thy law.' When the prayer was answered, and new duties came before him, he said, 'I made haste, and delayed not to keep thy commandments.' Ps. 119:18, 60. Dr. A. Clarke says on the words 'delayed not,' that the original is *velo hithmahmahti*, meaning literally, 'I did not stand what-what-whating; or, as we used to express the same sentiment, *shilly-shallying* with myself.' May the Lord help all our readers to be thus wise, never stopping to question the propriety of God's commands, but ever being prompt to obey.

"Bro. John writes that another adult commenced last week to observe the Sabbath with the company in Grimsby. His Sunday evening meetings in the Market Place are increasing in interest every week. He has now the best public interest that he has ever had in that town. He is also holding two meetings per week in the Market Place in Louth, some eighteen miles south

of Grimsby, and a meeting on Sunday afternoon at a hall in Ulceby, a few miles north-west of Grimsby. Of his labors, he says: 'I have now three open-air meetings a week. I feel quite well. If the weather permits, I think I will hold one more in a village where Sr. G. has been with tracts. I must say it seems somewhat like olden times to speak the truth to nearly one thousand every week. I believe we shall strike a vein in these meetings which will tell after a few months. May God direct, and give us the necessary help and grace.'

"Bro. Drew writes in reference to the work at Liverpool: 'This week has been a good week for the cause here. God has enabled us to reach some of the cabins of the big ships in the lower docks. I sold a few papers to one of the officers on a ship. The captain saw them as he was taking them aft. He read on one, 'Here is the patience of the saints,' and told the second officer to go after me, and get him six of those papers. I followed this officer back, and had a long talk with him and his wife. I gave him a lot of papers to distribute at ports on the east coast of South America. He sailed the next day after I saw him, but said he should want to see me when he returned. In going to this ship, I saw one which I had visited some weeks before. It had taken a new engineer since it was last in port. I talked and prayed with him, and sold him £1, 4s. worth of books, and he gave me the names of several young men who would be glad to get light on the Bible. I shall hunt up some owners of ships, who are much interested in the spiritual welfare of sailors. I feel very anxious over the work here. I am trying to come nearer to the Lord so that he can prosper my feeble efforts. I think, if I can, I must do some tract work from house to house here. The people seem to be ready and willing to read.'

By an order received to-day for "Who Changed the Sabbath," from a party who says, "Send me the book I saw advertised in our Baptist paper," we learn that another must be added to the list of four Scotch papers (now five in all) in which some one has inserted paid advertisements of our books. May the Lord overrule all to his glory. May the truth find many hearts in this kingdom.

J. N. LOUGHBOROUGH.

WISCONSIN.

RIVER FALLS.—The quarterly meeting at this place was held July 7. We had very good meetings. Bro. Hayden spoke twice with power. The Spirit of God was with us. At our tract and missionary meeting nine copies of the *Signs* were added to the club.

River Falls, July 9.

B. M. SHULL.

NEW YORK.

HEUVELTON, ST. LAWRENCE Co.—We commenced tent-meetings in this place, June 16. The people are friendly, and some are interested to hear the truth. We have held eighteen meetings which have been well attended. Two have already decided to keep the Sabbath, and others are in the valley of decision. We are trying to so humble our hearts before God that he may give us wisdom to do his work aright.

July 4.

H. E. ROBINSON.
A. E. PLACE.

KENTUCKY.

GARFIELD, JULY 9.—Since my last report Mr. Gardiner (Methodist) delivered his discourse of two and one-half hours' length against the Sabbath, sustained by four other ministers present. They gave me no time to reply, but announced another appointment at four o'clock, and dismissed. I then announced that I would review the discourse at three o'clock, at the tent, and invited Mr. Gardiner to hear me, but he declined. We had nearly all the people, and the Lord gave some liberty in speaking. His positions are not new, and his effort was almost an entire failure in the estimation of the people. Two are keeping the Sabbath, and several others are about taking a stand. May God help them to decide aright. Our meeting is hindered by the rain.

S. OSBORN.

OHIO.

YELLOW SPRINGS.—Our meetings continue with some interest. Bro. Underwood has left me, the

interest being such as to seem hardly to require his longer stay, when other matters could be profitably attended to. I will give the people one or two nights' rest each week, and thus I hope to be able to do the preaching alone. I think we may safely count five adults who have begun the observance of the Sabbath. There are a very few others for whom we entertain hope. We are of good courage. Bro. Angleberger is doing general missionary work, and finds some who are willing to read, and all such he supplies with reading. Brethren, pray for us.

H. A. ST. JOHN.

PENNSYLVANIA CONFERENCE.

ROSS MILLS, CHAUTAUQUA Co.—After closing the series of meetings in our own neighborhood, I came to this place, and began meetings in the school-house. The attendance has been good from the beginning, considering the unusual amount of rain we have had. The interest has been excellent. We have already continued our meetings seven weeks. As the result, five are now keeping the Sabbath. Others are deeply interested. Ross Mills being but three miles from Falconer, these new Sabbath-keepers will unite with the church lately organized at that place.

We now have an invitation to hold meetings in another school district near here. Surely the Lord has been good to us. We desire the prayers of the remnant that we may speak forth the truth with boldness.

S. THURSTON.

July 10.

MACHIAS, N. Y.—We commenced meetings in the tent at this place June 16, with a fair attendance, but there has not as yet developed any special interest. The weather has been very unfavorable most of the time, so that it has not been possible to secure a regular congregation. There has not been any public opposition, yet there seems to be a silent opposing influence which is hard to overcome.

Bro. J. E. Robinson, with the assistance of Bro. K. C. Russell, has been obliged to sustain the effort alone nearly all of the time, as it has seemed necessary for me to be away to attend to other matters. Bro. Whitney's departure for Europe has made it necessary to spend considerable time in the arrangement and settlement of Conference business. We trust that the brethren will remember the effort at Machias, that the honest may be brought to accept the truth.

D. B. OVIATT.

Port Allegany, July 9.

MISSOURI.

SOUTH WEST CITY.—I have just returned from a visit to my father in McDonald Co. While there I held a ten days' meeting in the village school-house at South West City. Although it was a busy time, the house was full at each meeting. I spoke five times on the prophecies of Daniel, twice on the signs of the times, and once on the kingdom, closing Sunday, the 17th, with four discourses on the Sabbath and law. Four persons decided to keep all God's commandments, one, an old lady, seventy years old.

I was obliged to close this meeting to come home and harvest my grain. Oh! that I could enter the great harvest-field of my Master, no more to leave it until the last precious sheaf is gathered in. I shall return as soon as I can, unless Bro. Wood can go sooner, and finish the work.

Cedarville, June 29.

W. JONES

MINNESOTA.

GOLDEN GATE.—After camp-meeting I went home, having been away for nearly six months. I was glad to meet again with the brethren there. As I could remain but a short time, we held our quarterly meeting one week before the regular time. Six were added to the church, three of these having been baptized at camp-meeting. I held in all eight meetings. May the Lord especially bless these young persons who joined our church, is my prayer. We wish, as a church, to be remembered by the people of God.

June 6.

L. JOHNSON.

ST. PAUL.—Met with this company, June 30. After a short discourse from Bro. Curtis we enjoyed an excellent social meeting. On Monday, July 2, we organized a church of seven members. Several others would have united had not unfavorable circumstances prevented them from being bap-

tized. Church officers were elected, and all pledged to pay a tithe. The Lord has blessed their efforts in bringing others to a knowledge of the truth. If this little company walk in the light, we shall look for a strong church gathered out of this large city.

J. FULTON.

Hutchinson, July 10.

IOWA.

WAUKON, JULY 9.—Pitched our tent here July 5, on the square just in front of the court-house; have it partly seated with the pews belonging to the S. D. A. church south of town, and have obtained the use of the court-house bell, also the grounds for hitching teams.

Four services have been held, and the attendance has been good. Our audiences have been composed largely of the best people in the ci'y

G. E. FIFIELD.
L. T. NICOLA.

GARNER, HANCOCK Co.—We commenced meetings in our tent at this place, June 29. The attendance has been small up to this writing. The Fourth of July and other entertainments have taken up the minds of the people. There are some interested ones here, and we think others are becoming so. We hope to see some good souls accept the truth at this place. Bro. W. E. Summer is with us, working at the colporter's work. Pray for the work in this part of the field.

J. H. DURLAND
J. M. WILLOUGHBY.

KELLOGG.—In company with Bro. Hoen, I came to this place immediately after the camp-meeting at Des Moines. An interest had been created here in the spring by Bro. H., and some had begun to keep the Sabbath. We held our meetings in a private house. The attendance has been from eighteen to twenty, and the interest good. Six more have begun to observe the Sabbath and serve the Lord. We were glad to see the willingness with which these souls took hold, as duty was placed before them. They procured reading matter, and are studying the Scriptures daily. Some expect baptism when we return in a few weeks.

Came to Davenport yesterday, and will begin meetings to-night among the Swedes. My prayer is that I may have grace to so present this truth that souls may be saved in the day of God. My address will be 614 Federal St., Davenport, Iowa.

E. G. OLSEN.

July 6.

INDIANA.

FARMERSBURG, JULY 6.—The interest is still good. Our tent is well filled every favorable night. We have canvassed the Sabbath question quite thoroughly. Twenty-five or thirty kept last Sabbath, when we held our first Sabbath meeting. The Disciple brethren are becoming very nervous. Several of their members have embraced the truth. They came here yesterday pretending to want a debate. I proposed to debate if they would affirm Sunday. The proposition was declined. Their conduct in this respect has made us many friends.

We have sold \$11.54 worth of books, and received \$10.52 donation. Bro. Oberholtzer went home last Monday; will remain away one week. My wife is with me at present. We hope through the blessing of God to establish a good work here.

STILL LATER. JULY 10.—The interest still remains good. As many as four hundred were present last night. Six hundred were present Sunday night. Since the Disciples started on the war-path, our interest has deepened. I begin to realize more and more that nothing can be done against the truth; every attempt in this direction fails, and makes friends for it. We hope to be able to establish a good work here. Expect Bro. Oberholtzer this week. I have sold \$14.29 worth of books, and received \$12.95 donation. Will remain here during this month. We have many calls for the tent when we leave this place.

VICTOR THOMPSON.

DENVER, JULY 10.—We still continue our tent meetings at this place. Storms every week have broken up the interest very much. We have frequently been hindered from holding any services

on account of the rain. When we were pitching our tent, a petition was gotten up to prevent our meetings from being held here. Much silent opposition has prevailed, but no one says anything publicly. Some who were the most bitter at first are interested now. Two kept last Sabbath. We think others will obey. We have sold \$8.15 worth of books, and received \$4.50 in donations. Expenses have been light. We expect to continue at this place two weeks longer, that those who are interested may decide either for obedience or disobedience.

J. M. REES.
W.M. COVERT.

KANSAS.

AMONG THE CHURCHES.—In June we visited the following-named churches: Norway, Ballard's Falls, Hubbell, and Brantford.

We were with the Norway church from the 1st to the 10th. We held meetings with these brethren Sabbaths and Sundays, and evenings during the week. We spent the days visiting and preparing the tent for the summer campaign. When we, as a people, humbled ourselves before the Lord by close, heart-searching work and confession of sins, his Spirit rested upon us. These meetings were seasons of great blessing and profit to those who were in attendance. One brother who had gone back to the use of tobacco was so thoroughly aroused that he again gave up the use of the weed; and we have reason to believe that he will, with the help of God, forever abstain from its use. Nearly all renewed their covenant with the Lord. May God help them to pay the vows they then made. Three gave their hearts to the Lord, and started for the kingdom.

We next visited Ballard, where we remained from the 15th to the 19th. This church has been having a fierce struggle with Satan during the past winter. Wolves in sheep's clothing have been creeping in, scattering this little flock; but a good work has, by the help of God, been done there. We believe an entire separation was made between the sheep and the goats. The Lord gave freedom in presenting his truth, and helped us to bear the straight testimony. The faithful ones who remain true to the cause, are all the brighter for the wear; and the cause they love seems doubly dear to them, after seeing so many trying to trail God's precious truths in the dust. There has, no doubt, a new era dawned upon this church, and we think that our brethren will fully appreciate the blessings which it brings; for they have learned by experience the truth of Paul's declaration as found in verse 11 of the 12th chapter of Hebrews.

From Ballard we went to Hubbell, where we found a very interesting company of Sabbath-keepers. We tarried with them from the 20th to the 25th. This church, in harmony with the resolution passed at the last session of the General Conference, has severed its connection with the Nebraska Conference, and has been enrolled in the Kansas Conference records. We found nearly all the members thoroughly grounded in the truth. The ordinances of the Lord's house were celebrated. Six joined the church; one by letter and five by baptism. A T. and M. society was organized with eleven members.

On the morning of the 25th we left Hubbell and went to Brantford. All of our people, excepting two families, have moved from this place. We found those that remained of good courage in the Lord. We held one meeting with them, and then came on to Linn where we have pitched a tent, and are holding a series of meetings. The people of this place seem to be rather above the average on the points of intelligence and hospitality. The interest is fair.

Pray for us, brethren, that our faith fail not, that a thorough work may be done here, and that precious souls may be brought to a saving knowledge of the truth.

WILL D. CURTIS.

Linn, July 7.

J. S. THORP.

MICHIGAN.

FERRY, OCEANA Co., JULY 2.—Since my last report two more intelligent families have embraced the Sabbath. We have organized a Sabbath-school of twenty-six members. Twenty-one persons have signed a covenant to keep the commandments of God and the faith of Jesus. Four of these are brethren and sisters who have endeavored to live the truth before their neighbors, and now rejoice to see them embracing it. All who

have been addicted to the use of tobacco, except one feeble, aged sister, have gained the victory. We hope and pray that she may soon rejoice in the same.

Baptism will be administered as soon as a minister can come. A club of *Instructors* and several copies of the REVIEW are taken.

Mrs. E. B. LANE.

HOYTVILLE, JULY 6.—With the assistance of Bro. Carman, we pitched our tent here June 26, and commenced meetings that evening. The tent is usually well filled. The evening of July 1 there were from three hundred to four hundred present in and around the tent. Good attention and order are rendered. We have given away many tracts, which are eagerly taken, but as yet, have sold but very few. We expect soon to take up the Sabbath question, a desire to hear on that subject being already expressed.

F. D. STARR.
L. O. MOORE.

AMONG THE CHURCHES.—Commenced visiting the churches according to appointment, June 29. Found the churches at Lapeer, Imlay City, and Flint in good condition, growing in grace. The Thetford church, though poor in this world's goods, abound in liberality.

There is no Mundy church as yet, only a small company unorganized. They are few, but true to God and one another, always ready to do their part in every good work. I regret that physical and mental prostration prevented me from going to Bancroft; but of the church there I can testify that they are a live body of Christian men and women. Their only hesitation has been to know what is duty.

The church at Hazelton is the largest in this district. I found the members full of courage, regardless of the discouraging weather. At the Sabbath meeting, one lady, a stranger to the most of us, embraced an opportunity offered, and gave herself to God. At the business meeting in the evening the cause of God was first in every mind. May the Lord, in his care for Israel, remember in tender love the sheep of his fold in this part of the field, is my prayer.

E. P. DANIELS.

ESTELLA, CARSON CITY, CEDAR LAKE.—June 18 I visited the above churches, holding twelve meetings in all. Rain prevented a full attendance at each of these places. I had with me Dr. Kellogg's Temperance Charts, and found them exceedingly useful in holding the attention of an audience, and in making plain the evil effects of alcohol and tobacco upon the human system.

At Cedar Lake I had the pleasure of meeting my former class-mates, Mr. and Mrs. Geo. W. Caviness, who are teaching the school. Our people at Cedar Lake are fortunate in having almost entire control of the business interests and the school, and in having secured for another year the services of the above efficient teachers.

The brethren at Sumner have the only meeting-house in the place. This is where we taught school last winter; and a good number of our former pupils attended the temperance lecture. In the only saloon in this place a murder was committed last winter, which was a powerful temperance sermon to the people. I am glad to say the saloon is now closed.

Whatever may have been the influence of these meetings upon the churches visited, I can say they have been a source of strength to myself; and I can assure my friends that it is with a sense of relief and gratitude impossible to describe that I engage again in this gracious work. At present I am assisting Eld. Burrill in a series of tent-meetings, which began Sunday evening, July 1, at St. Louis. Will you pray for me, brethren, that I may be a humble and devoted laborer in the cause?

C. C. LEWIS.

NORTH PACIFIC CONFERENCE.

SEVENTH ANNUAL SESSION.

PURSUANT to appointment, the Conference assembled on the camp-ground at Beaverton, Oregon, June 21, 1883, at 9 A. M. The meeting was called to order by the President, Eld. C. L. Boyd. After singing, prayer was offered by Eld. S. N. Haskell.

Delegates from nine churches presented credentials. By vote, Eld. S. N. Haskell and W. C.

White were invited to act with the delegates in all the deliberations of the Conference. Minutes of the last annual session were read and approved.

The President, being authorized to appoint the usual committees, named the following: On Nominations, O. Dickinson, H. Atkins, J. D. Fleck; on Credentials and Licenses, R. D. Benham, W. L. Raymond, E. W. Barnes; on Resolutions, S. N. Haskell, W. L. Raymond, O. Dickinson; on Auditing, O. Dickinson, R. D. Benham, J. D. Fleck, Jas. Chitwood, H. Atkins, E. Squires.

After remarks by Eld. Haskell, the meeting adjourned to call of Chair.

SECOND MEETING, JUNE 24, 9 A. M.—Prayer was offered by Eld. Colcord. Minutes of previous meeting were read and approved.

Moved that all S. D. Adventists present, in good standing, be invited to participate in the deliberations of the Conference. Carried.

By vote, the following churches were received into the Conference: East Portland, consisting of twenty members; Renton, consisting of fifteen members; Linden, consisting of eight members.

Adjourned to call of Chair.

THIRD MEETING, JUNE 24, 4 P. M.—Prayer by Eld. E. W. Barnes. Minutes of the last meeting read and approved. The Committee on Resolutions then presented the following:

Resolved., That we hereby express our faith in the third angel's message, that it is the special work for this time, and that we will renewedly consecrate ourselves to God, that he may bless our efforts in the furtherance of the same.

Whereas, The providence of God clearly indicates that the time has come when advance steps should be taken in the missionary work; and—

Whereas, Canvassing for a short term's subscription on trial for the *Signs of the Times*, and colportage connected therewith, have proven to be an efficient means of getting the truth before the people, and of preparing the way for public effort; and—

Whereas, Experience goes to show that when individuals first become interested to read the paper, it awakens a desire for other publications; therefore—

Resolved, That we encourage a thorough and systematic canvassing and colportage in the towns and villages within the limits of this Conference.

Resolved, That we consider it expedient for young men and women who wish to enter the field as laborers, to first secure an experience in canvassing for the *Signs*, according to the plan which is being adopted, and then to furnish reading matter to the subscribers such as they may demand.

Resolved, That as "Thoughts on Daniel and the Revelation" is a clear and concise exposition of those prophecies that have an important bearing on our work, we recommend that it be introduced to those who have become interested to read the *Signs*.

Resolved, That we express our gratitude to God that there has been a school established on the Pacific coast where education connected with a practical experience can be obtained by those who wish to enter the ministry; and that we recommend those who are able to do so, to avail themselves of the advantages thus offered.

Resolved, That we consider it for the interests of the cause that there be more of general consultation in regard to our labor, and that it is the sense of this Conference that there should be an annual meeting, where the representative men of the three Conferences on the Pacific coast can meet for general deliberation and consultation.

Whereas, Large fields are opening before us, which, if occupied, must have a great increase of means to carry the work forward; and—

Whereas, A number of children among us are moved by the Spirit of God to come forward into the church, and as childhood is the forming period of the human mind and character; therefore—

Resolved, That it is our duty to encourage children to help on this cause by giving such little sums as they can earn; that to this end parents ought to throw in the way of their children opportunities of getting money which they can call their own, and by giving which they will develop habits of benevolence such as will bring them into full sympathy with the blessed work, and fit them in after life to lay all upon the altar for the salvation of men.

These resolutions were spoken to by different members of the Conference; the second, particularly, called forth remarks from a number of the brethren, several testifying to their interest in the plans advanced for missionary labor, and their desire to co-operate in them.

The Committee on Nominations reported, recommending the following-named officers for the ensuing year: For President, C. L. Boyd; Secretary, J. C. Hall; Treasurer, O. Dickinson; Executive Committee, C. L. Boyd, W. L. Raymond, T. Starbuck. The officers named were elected, with the exception of Bro. Hall, whose name was withdrawn at his own request. That part of the report relating to the Secretary was referred back to the Committee for further deliberation.

The Committee on Credentials and Licenses

recommended that credentials be granted to Elds. C. L. Boyd, W. L. Raymond, and E. W. Barnes, and that colporter's license be given to Mrs. C. L. Boyd. These were granted. The Committee was retained.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 25, AT 3 P. M.—Prayer by Eld. Colcord.

The following resolution was then introduced and unanimously adopted:—

Whereas, The daily, prayerful study of the word of God is essential to a growth in grace and a knowledge of present duty, the Scriptures teaching that we should be ready always to give the reason of our hope with meekness and fear; and—

Whereas, There is a manifest lack of the spirit of study among us, and we are not as familiar with the teachings of the word as we should be; therefore—

Resolved, That we believe it our duty to revive our interest in daily study, to encourage one another in the same, and to assist the youth and children to understand and appreciate the Sabbath-school lessons and other portions of the Scriptures.

Upon the farther report of the Committee on Nominations, Bro. J. E. Graham was elected Conference Secretary for the coming year.

The Committee on Credentials and Licenses presented an additional report, recommending that the matter of licensing colporters be referred to the Executive Committee. This report was adopted. Those who go out as colporters were assured of sympathy and financial support, and three hundred dollars was pledged to aid in this cause.

On motion, a vote of thanks was extended to the O. and C. R. R. Company, East and West Side Divisions, for their courtesy toward those attending this camp-meeting.

Adjourned *sine die*.

C. L. BOYD, Pres.

EDITH DONALDSON, Sec.

MINNESOTA S. S. ASSOCIATION.

THE Minnesota Sabbath-school Association met in connection with the camp-meeting at Minneapolis, June 21, 1883, at 6 p. m. As very little time was given to this branch of the work, but little was done. The minutes of the last annual and semi-annual meetings were read and approved.

By vote, the Chair appointed the usual committees: On Nominations, E. W. Darling, Fred and Hans Rasmussen; on Resolutions, W. B. White, J. M. Hopkins, and W. B. Hill.

Adjourned to call of Chair.

SECOND MEETING, JUNE 24, AT 6:30 P. M.—Minutes of last meeting read and approved. Committee on Nominations reported as follows: For President, John Fulton, of Hutchinson; Vice-President, W. B. White, of Medford; Secretary and Treasurer, E. S. Babcock, of Dodge Center. Executive Committee, L. Johnson, John Collins, and Myron Winchell. Committee on Resolutions reported as follows:—

Whereas, The Lord has committed to us the most solemn and heart-searching truths that ever fell upon mortal ear; and, whereas, the Sabbath-school has become a mighty power in bringing those truths before the world; and whereas the rising generation especially need such means as are afforded by the Sabbath-school; therefore—

Resolved, That we pledge ourselves to give this work our hearty support.

Resolved, That it is the duty of our churches to extend a watchcare over the Sabbath-school, which is the nursery of the church, and to assist in providing such helps as are necessary to promote the best interest of the S. S. work.

Resolved, That we urge those in charge of our Sabbath-schools to an increased interest in their work,—to a deeper sense of the importance of their duties and responsibilities.

Whereas, There seems to be danger of an increasing formality in the S. S. work; therefore—

Resolved, That we recommend that all S. S. workers try to avoid this error, which would prove so injurious to the S. S. work.

Resolved, That we recommend all of our Sabbath-schools which are able, to supply themselves with helps in the line of such maps, charts, and library books as will further the interests of the S. S. work.

These were considered separately, and after a few brief remarks, adopted.

Adjourned.

SECRETARY'S REPORT.

Highest number of schools reported during the year, 52. Membership, 1,335. Highest average attendance, 951.

Number of schools taken into the Wisconsin Conference, 8; membership, 175.

Number of schools taken into the Iowa Conference, 2; membership, 52.

Total membership taken from the Minnesota Association, 227.

The extreme cold winter caused several small schools to disband, so that for the quarter ending March 30, only 37

schools reported; membership, 948. Nearly all the schools are again in working order.

TREASURER'S REPORT.

Balance at beginning of year,	\$13.74
Receipts of past year,	22.14
	—
Total,	\$35.88
Expenses of past year,	20.97
Balance in treasury,	\$14.91
	—
Total,	\$35.88

JOHN FULTON, Pres.

E. S. BABCOCK, Sec.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of the Wisconsin S. S. Association was held at Portage in connection with the camp-meeting, June 14–19, 1883. The first meeting was held Friday morning, June 16. The President, Eld. A. D. Olsen, in the chair. Prayer was offered by Eld. H. W. Decker.

The President appointed the usual committees as follows: On Nominations, Eld. A. Meade, James Hilton, and A. Patten; on Resolutions, W. W. Sharp, N. M. Jordan, A. A. Coney.

Adjourned to call of Chair.

SECOND MEETING, JUNE 18, AT 5 P. M.—Prayer by Eld. I. D. Van Horn. The minutes of the previous meeting were read and accepted.

Eld. Sharp, chairman of the Committee on Resolutions, submitted the following report, which was adopted:—

Resolved, That we recommend the superintendents to select or retain only such teachers as will carefully prepare their lessons, and look after the spiritual interests of their pupils.

Resolved, That we recommend our Sabbath-schools, as far as practicable, to hold prayer-meetings for the youth and children.

The Committee on Nominations reported as follows: For President, Eld. A. D. Olsen; Secretary and Treasurer, Nellie C. Taylor; Executive Committee, Eld. G. C. Tenney and S. S. Smith. These being duly elected, the meeting adjourned.

A. D. OLSEN, Pres.

NELLIE C. TAYLOR, Sec.

THE SANITARIUM.

OUR stay of some five months at the Sanitarium, is now in the past, though it is hoped that some of its benefits and blessings may linger with us. The severity of the winter, and the unfavorable weather of the spring, thoroughly tested the limited amount of vitality we possessed. Healthwise, for several reasons, neither Mrs. H. nor myself have received the benefit we did when here over one year since, though we are each convalescing at present, and have been for some weeks.

We have labored in some measure for the religious prosperity of our great family of patients, and helpers, numbering some two hundred. Seasons of divine worship, more especially for the benefit of the former class, certainly have often been interesting, and we believe, from testimonies respecting them, profitable. We also feel confident that the Sabbath-schools, and prayer and social meetings for the latter class, have not only been seasons of refreshing to us, but that the interest in them deepens.

Dr. Kellogg arrived home safely from his long European tour last Sunday morning with an increase of health and strength as a result of his vacation. How he has spent the time of his absence, may be learned from the pages of *Good Health*, which is furnishing interesting notes of his travels while away from us, and descriptions of the first hospitals of the world which he has visited, and the many opportunities he has had for gathering items of interest and of intrinsic value.

As the result of his European tour, many new and efficient appliances and facilities for treating the sick, will no doubt be put into use in the Sanitarium not far in the future. Dr. Kellogg gives us strong assurance that he will devote more time and attention in caring for the patients than heretofore, and, aided by the competent lady physicians, and Drs. Smith and Maxon who have recently graduated from different medical colleges, we may hope that greater prosperity and success will reward their arduous and patient labors in relieving the woes and wants of afflicted humanity.

In leaving so many dear friends, we frankly confess we feel much as though we were leaving home. May the physicians, managers, and helpers,

ever labor for the religious interest and prosperity of the institution. The interests of both soul and body should be united as John connects them in the following language: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Battle Creek, July 10.

A. S. HUTCHINS.

WHAT IS ILLINOIS DOING?

IN the columns devoted to the "Progress of the Cause" I would like to ask for a little information. What is Illinois doing? Where are reports from her ministers? What has become of Brn. Andrews, Gros, Steward, Bliss, Hammond, and others? And what success are our colporters, Bro. and Sr. Pottenger, having? Many of the friends of the cause would like to hear from the Illinois workers through the columns of the REVIEW.

What has been done toward the Chicago mission? Is it going to fail? God forbid! The writer has \$20 to put into that fund when the mission is organized. There are two brethren in Chicago ready to work as assistants. Why not put a live worker as a leader, and let the work go on at once? Bro. Thompson is doing a good work among the immigrants on incoming trains, and with the sailors and others on board the vessels in the port of Chicago. B. R. NORDYKE.

News of the Week.

For the Week Ending July 14.

DOMESTIC.

The wheat crop throughout the country is reported as promising.

It is said that 2,450 watches are manufactured in this country every working day in the year.

The steamer Niagara, of the New York and Cuba Mail Line, burnt off the Florida coast. The passengers were saved and taken to Havana.

The bark Pimpoa, from Boston about May 15, went ashore on an island near Fayal, and all on board perished save three persons. She had thirty-three souls on board, but landed some passengers at Fayal.

There was a remarkable shower of ice on Lake Michigan Thursday evening. Nuggets of ice fell as large as geese eggs. One great missile was preserved and brought into harbor. It was as large as a brick and weighed two pounds.

An enthusiastic temperance meeting was held at Milwaukee Sunday, July 8. There were several addresses in which it was stated that the Prohibition party of the country was preparing to nominate a Presidential ticket in 1884.

The Captain and Lieutenant of the Salvation army were fined at Bridgeport, Conn., Wednesday, for disturbing the peace, and were compelled to give bonds not to hold street meetings or parades in the future. They appealed.

Springfield (Ill.) coal miners struck, July 7, for an advance of 2½ cents to 3 cents per bushel, and several of the mines are closed. The operators say they will fill the places of the strikers with Southern negroes, when serious trouble may be expected.

Nearly 500 children, accompanied by teachers and missionaries, left New York by steamer Monday for the Lake Champlain region, and will be received at different places along the lake. The expenses are defrayed by the New York Tribune fresh-air fund.

There were twenty-five cases of sunstroke in New York and Brooklyn Saturday, July 7, many proving fatal. The deaths for the week number 1,051, against 716 the previous week. The mortality among children was heavy, 672 under 5 years of age having expired. . . . Seven deaths from sunstroke at Philadelphia, Sunday.

The clearing-house exchanges for five business days last week—\$872,315,334—exceed the totals of the previous week by \$19,379,111, showing a large increase of business throughout the country. When compared with the same period a year ago, a good volume of increase is also indicated, speaking well for trade prosperity.

Special Treasury Agent Howell, at Plattsburg, N. Y., informs the department that numerous Irish pauper immigrants are entering the United States from Canada, some being "State aided," and ticketed to the Western States. Many who were helpless and starving were sheltered in the Erie county alms-house. The Treasury officials say pauper immigrations, via Canada, cannot be prevented.

Thomas J. Marsh, Jr., of the management of the Tewksbury (Mass.) alms-house, refuses to produce his memorandum book, showing what disposition was made of the corpses, before the legislative investigating committee. Marsh will hand over the book if the names of the dead given up for dissection are not published. He fears molestation at the hands of their friends. A bitter

contest occurred during the investigation Tuesday between the members of the committee, the majority refusing to permit Dr. Mc Arthur to answer the question, whether there was a practice at the Harvard Medical School of skinning cadavers.

—Thursday night and Friday afternoon the western and southern part of the country was visited by a fierce rain, hail, and thunder storm, in some localities assuming the proportions of a tornado. Much damage was done throughout the States of Missouri, Iowa, Nebraska and Illinois. In many places buildings were unroofed and crops destroyed. Hailstones fell as large as hens' eggs. Many persons are reported as being injured.

—The school-house at Underhill, Vt., was struck by lightning Friday, and all the children were more or less injured. One little girl was rendered deaf, and a boy had the sole taken from one shoe and the uppers from another. . . . The Indiana University at Bloomington was struck by lightning Thursday night, and consumed, the library, museum, Owen's cabinet of specimens, and Professor Jordon's collection of fishes, all being burnt up. The total loss is placed at \$200,000.

—Governor Crittenden, of Missouri, has expressed his intention of strictly enforcing the Sunday clause of the new liquor law, and exciting times may be anticipated. Though the Sunday law on the statute books has long been neglected, and looked upon as a dead letter, the Governor maintains the passage of it in the Downing bill revivifies the matter and expresses the will of the people's representatives, which he has solemnly sworn to obey.

ACCIDENTS.—Seven cars of a train fell through a bridge near Natchez, Miss., Monday, the conductor being killed and seven passengers injured. . . . Drs. Aaron C. and Washington C. Detweiler, brothers, prominent and wealthy physicians of Reading, Pa., were drowned in the Schuylkill, July 6, while bathing. . . . An extra train dashed into a freight on the Miami Division of the Pan Handle Road, near Spring Valley, Ohio, July 7, wrecking the caboose and seventeen cars and injuring three train men. . . . Near Plainville, Conn., Monday evening, a passenger train dashed into a gravel train, causing the death of two men, injuring one fatally, and badly shaking up the passengers. The bodies of two of the victims were thrown forty feet over the telegraph wires. A telegraph operator caused the disaster by failing to give the passenger conductor necessary instructions.

THE ELEMENTS.—A hail-storm passed over the region east of Fort Collins last week, in some places covering the ground to the depth of five inches. . . . A storm in Lancaster county, Pa., Sunday, beat growing corn and oats to the ground and washed out tobacco fields, necessitating replanting. . . . Five thousand acres of crops are reported as destroyed by hail in Bon Homme and Hutchinson counties, Dakota. During a terrific thunderstorm at Dubuque, Monday night, several structures were struck by lightning, and the Bothwell family, in East Dubuque, were rendered unconscious by the electric fluid, and remained so all night. No person was killed. . . . Soldier City and Cimarron, Kan., were visited by a tornado Tuesday evening, four lives being lost at the former place and several wounded. No person was killed at Cimarron. A number of structures were wrecked in both towns.

FOREIGN.

—The cholera still rages at Damietta, Egypt, and Swatow, China.

—A cattle plague has broken out in Egypt, killing 90 per cent of the animals attacked.

—While removing a bomb at Tripoli, July 11, twelve soldiers were killed by its explosion.

—Archbishop Lynch, of Toronto, has made a pastoral demand for the payment of Peter's pence.

—The French Consul was attacked and insulted on the streets of Constantinople, Monday.

—Cultivated lands in the Swiss district of Beckenreid have been ruined by storms and land-slides.

—In Ostrog, Russia, several Jews are reported to have been tortured and murdered.

—Anarchy prevails in Tonquin, and many marauders who hover about and fire at French outposts have been captured and hanged.

—Recently, at Huarica, Peru, fourteen prisoners were shot by Peruvian troops; one, an American, named Purley, being executed for being a Chilian spy.

—A bill was introduced in the French Chamber on Tuesday, authorizing the sounding for piers for a railway bridge to England across the Straits of Dover.

—A better feeling is reported between the Vatican and France, and Mgr. Vannutelli may possibly become Nuncio at Paris.

—A great fire raged at Rostov, a Russian town of 45,000 inhabitants, Friday. The whole place was threatened with destruction. One-fourth of the place was destroyed.

—Detectives in Ireland have exhumed a box containing six thousand dynamite cartridges, part of the quantity stolen two years ago in Cork, and the officials breathe easier.

—A body of 175 pauper immigrants, from the Ennis (Ireland) workhouse, will be brought by the steamer Grecian, from Glasgow, which takes them on board at Foynes, on the Shannon.

—Unburied carcasses along the Thames River, near London, Ont., emit a terrible odor. Charges are made that the bodies of persons drowned by the flood have been thrown into the Morgue and lie uncared for.

—Heavy floods have prevailed in Surat, India, causing great damage to property and some loss of life. The waters are now subsiding. Traffic on the railways is interrupted. Five hundred houses have fallen at Surat. Many villages were destroyed by the floods. Thousands of people are homeless.

—The British Government and M. De Lesseps have entered into an agreement for the construction of a new Suez Canal, parallel to the present one. . . . The new Canal will be completed in 1888, and the British Government lends the canal company £8,000,000, at 3½ per cent interest, which loan is redeemable in fifty years.

—Fears of the Russian Government and her greed of power and territory are entertained on every side. The German town of Custrin, at the union of the rivers Wartha and Oder, is being converted into a fortress capable of sheltering 50,000 men. It is the main defense of Berlin against invasion from Russia.

—Challemel-Lacour, Foreign Minister, announced in the French Chamber, Tuesday, that France must resort to fighting in Tonquin, and that she expected no complications with China. France, he said, did not entertain the project of conquering Annam, and simply went into strife to insure respect for her treaties.

—The Emperor of Japan is walking backward after doing more for his country than any other ruler it has ever had. The newspapers have grown to be a positive power under his nourishment, until now he is afraid of them, and he has permanently stopped eleven of them for criticising him. Mutsu Hito's reign will end less auspiciously than it has promised if he allows the spirit which this implies to retain possession of him.

—There was a reason for the verdict of the Star Route jury, as appears from the following item clipped from the *Interior* of July 5:—

“A day laborer that was on the jury that acquitted Brady and Dorsey has commenced to build himself a house. Other members of the same jury are spending vacations at watering places. Their suddenly acquired wealth is, not without reason, a matter of much speculation. It is estimated that arguments more potent than Ingersoll's eloquent periods were used with some of the twelve peers of the star-routers. Harrigan, one of the number who held out for a time for conviction, says that he has been informed that were he more amenable he might be \$2,000 richer through his connection with the trial.

Truly we have reached that time spoken of by the prophet when “judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.”

M. C. W.

Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.”—Rev. 14:13.

PAIN.—Died in Jefferson, Hillsdale Co., Mich., May 17, 1883, Damon E. Paine, aged sixty-nine years. Our dear Bro. Paine was born in Seneca Co., N. Y., and embraced present truth in Barry, Orleans Co., N. Y., in 1853. The circumstances of Bro. Paine's death were extremely painful and sad. He was out in the terrible storm of the 14th of May,—a storm in which hailstones fell that were from twelve to fifteen inches in circumference,—when his horse took fright and ran away, but was reined by Bro. P. against a post. The shock threw him over the dash-board, causing injuries from which he never recovered. Bro. P. had suffered from hernia for many years, and the fall aggravated the trouble so much that the utmost skill of physicians in attendance could afford no relief. He lingered till Thursday noon, retaining his faculties to the last. His children and relatives who were to assemble on Tuesday to celebrate his birthday, were compelled to see his eyes close in death. Bro. Payne was a man of few words, of strict integrity of character and of a kind heart, and was a man that feared the Lord. A wife, one son, and three daughters are bereft. Funeral services were held in the house of worship at Jefferson. The writer spoke from Rom. 5:12. D. H. LAMSON.

HALL.—Died of pulmonary and other difficulties, at his home in Madrid, N. Y., June 10, 1883, Eld. A. H. Hall, aged sixty-six years and ten months. The first attack of his last sickness was brought on by occupying a damp bed when away from home engaged in ministerial labor. Bro. Hall was a man of the strictest integrity. His religion was not a matter of feeling or emotion, but of unswerving principle. His faith, based on an earnest devotion to the cause of God, sustained him in all his trials. His life was one of self-sacrifice and abnegation; no personal considerations nor inclemency of the weather could deter him from duty. He gave his life to the cause he loved. Having never had the advantages of an early edu-

cation, his life was an example of what the Lord will do through the humblest and weakest if consecrated to his work. There are many who date their interest in this truth and their conversion to God to Bro. Hall's faithful labors. His life was that of a missionary,—writing, visiting, counseling, praying continually, to and with and for souls for whom Christ died. Few know the value of these labors more than does the writer, who reaped their benefits in his early experience. May the same spirit which characterized his work, actuate those for whom he labored. He leaves a wife and five sons to mourn his loss. Words of comfort by Bro. E. E. Miles. M. C. WILCOX.

Appointments.

“And as ye go, preach, saying, The kingdom of Heaven is at hand.” Matt. 10:7.

THE ORDER AND TIME OF CAMP-MEETINGS.

TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	“ 9-20
OHIO, Galion, Crawford Co.,	“ 14-21
MASSACHUSETTS,	“ 23-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	“ 30 to “ 4
MAINE, Waterville,	Sept. 6 11
ILLINOIS, Sheridan, La Salle Co.,	“ 11-18
NEBRASKA, Crete, Saline Co.,	“ 19-25
NEW YORK,	“ 19-25
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
KENTUCKY, Glasgow,	“ 2-9
ALABAMA, Choctaw Co.	

When those interested learn where they want their meeting, they should write directly to the REVIEW Office and state the places.

GEO. I. BUTLER, Pres. Gen. Conf.

NOTHING preventing, I will hold meetings as follows:—	
Swan Lake, Dakota,	July 21
Madison,	July 28, 29
Golden Gate, Minn.,	Aug. 2-5
Eagle Lake, “	Aug. 10-12
I should be glad to meet Bro. L. Johnson at Golden Gate, Minn., and Brn. H. Grant and J. Fulton at Eagle Lake.	O. A. OLSEN.

At the earnest solicitation of several of our French brethren, I will, providence permitting, hold a two-days' meeting at St. Anne, Ill., commencing Sabbath evening, July 28. A general attendance is expected from Kankakee, Pitwood, and St. Mary's. Shall we also see Bro. Bernard and others from Serena, and the few from L'Eraile? We feel deeply anxious for the success of this meeting, as it may be our last opportunity to meet this side of the kingdom.

D. T. BOURDEAU.

Publishers' Department

“Not slothful in business.”—Rom. 12:11.

THE MANUAL.

THE manuscript of the Church Manual is at last completed and ready for the press. Several weeks will be occupied in its publication in the REVIEW. It is hoped that it will be published in full before the session of the General Conference. It will then be subjected to the action of that body. In the meantime, suggestions and criticisms will be thankfully received.

W. H. L.

NOTICE.—The change of figures on the address labels will be in all cases, a special receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

My post-office address, for the present, is Norfolk, St. Lawrence Co., N. Y.

C. O. TAYLOR.

The permanent post-office address of myself and family will be Parker, Turner Co., Dak., Box 113.

O. A. OLSEN.

The post-office address of the Secretary of the Dakota T. and M. Society is Mary Heleson, Parker, Turner Co., Dak., Box 113.

The Secretary of the Kansas State Sabbath-school Association is Emma Enoch, Box 106, Bull City, Osborne Co. All business pertaining to this branch of the work should be addressed to her. Let all reports also be sent to her.

M. ENOCH, Pres. Kan. S. S. Asso.

A tent-fly for a 12x16 foot tent was left on the Lansing camp-ground last fall, and was carried away by some one by mistake. Whoever has it please return it to M. J. Cornell, Battle Creek, Mich.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A few Sabbath-keepers for the lumber-woods. Good wages, ready pay, a good home, and steady work. For particulars, address E. B. Tucker, Box 8, Blanchard, Mich.

RECEIPTS.

Books Sent by Express.—Geo. Foreman \$6.80, M B Miller \$8.22
W H Saxby 6.51, P L Hoen 7.00, A Kunz 13.00.

Books Sent by Freight.—E W Whitney \$142.30, R D Hottle 80.39,
Lizzie Hornby 268.13, S H Field 93.00.

Cash Rec'd on Account.—Signs of the Times from Ky. T & M. Society per Betty Coombs \$12.23, A F Kellogg 8.00, G E Fifield 3.00, S H Field 10.00, Inter. T & M. Society per J F Jones 14.00, Wis. Ed. Relief Fund per H W Decker 6.00, F M Shepherd 15.00, E W Crawford 5.00, Col. T & M. Society per J W Horner 3.00, L Johnson 13.56, Geo B Starr 19.60.

Shares in S. D. A. P. Association.—C Hale \$5.00, G H Robinson 20.00.

Donations to S. D. A. P. Association.—Mrs L S Shear \$2.00, Helen Sweney 1.00.

Gen. Conf. Fund.—Mo Conf tithe \$25.90, Calverton, Md church tithe, 4.00, Geo B Murphy tithe, 5.00.

Mich. Conf. Fund.—Spencer Creek per J W Smith \$10.00, Potterville per J Byington 25.00, R B Owen & wife per W H Littlejohn 46.37, Kalamazoo per J K Gilbert 27.17, Hastings per L G Moore 6.00, Dimondale per D Houghtaling 33.80, Spring Arbor per Adel Woelfle 18.76, Cedar Lake per Charlotte Webster 6.23, Gowen per Lars Jorgensen 6.88, Westphalia per M J Parkhurst 8.69, Ovid per Rose Smith 13.81, Tuscola per Jas M Palmer 8.00, Greenville, John Banks 11.00, Wright per C Buck 28.26, Colfax per Lena Remington 7.76, Bancroft 17.03, Ithaca per F H Howes 87.60, St Charles per J M Wilkinson 100.00, Matherton per Almina Dexter 38.42, Greenville per J A Despelder 79.00, Hanover per E J Buckman 15.82, Maple Grove per Wm Harding 18.11, Reese per Mary Branan 23.00, Bush Hill per G P Bailey 18.00, Sheridan per A S Haynes 11.09, Cedar Springs per Mrs L S Kellogg 11.00, Fair Grove per Mrs Elma Wilber 22.70, Rochester per L Lawrence 26.00, West Liberty per Day Conklin 6.75, Alaledon per Daniel Hale 147.71, Orange per Justus Moushant 24.30, Burlington 18.44, Tuscola, Eliza & Rainie Bliss 5.00, Byron Center per John T Terrell 16.00, Muir and Lyons per Baxter Howe 6.00, Quincy per J H Thompson 95.85, Greenbush & Duplain 31.00, Lakeview per M B Miller 67.39, Carson City per Wm K Evans 77.77, Birmingham per C G Hunt 44.50.

Mich. T. & M. Reserve Fund.—C Buck \$40.00, Dist. 3, Fannie C Thompson 5.00.

Mich. T. & M. Society.—Per Nellie Sisley \$2.00, Dist. 3 per J H Thompson 30.95, Dist 3 per Viola Fish 14.51, Dist 3 per Melva White 5.00, Dist 4 per J S Day 23.83, per N E Sisley 1.50.

Michigan Camp-meeting Fund.—Rochester 35c.

Mich. San. Charity Fund.—Rochester 35c.

Mich. Col. Ex. Fund.—Rochester 25c

Chicago Mission.—Mrs Rusha Evans \$1.00.

J. N. Andrews.—Mrs T A Owen \$1.00, A Friend, thank offering, 1.00.

European Mission.—A Friend \$2.00, Fred Haas 100.00, Wisconsin (no name) 1.00, H C Miller 5.00, D Tabor & wife 100.00.

English Mission.—Margaret Myers \$3.00, Mrs L S Shear 2.00, H C Miller 20.00

Swedish Mission.—H C Miller \$5.00.

TO SCATTERED SABBATH-KEEPERS IN DAKOTA.

We are aware that there are many believers in present truth scattered all over the vast Territory. These are all more or less interested in the spread of the truth in their own locality and throughout the Territory. Now, to accomplish the most good possible, unity of action is necessary. I would therefore request that all these correspond at once with Mary Heileson, Parker, Turner Co., Dak., giving their names, post-office address, and such other facts as may be of interest concerning the place and locality in which they live. Thus, by correspondence, they can connect themselves with the Dakota T. and M. Society.

O. A. OLSEN, Pres.

TO THE BRETHREN IN VIRGINIA.

DEAR BRETHREN AND SISTERS: Our camp-meeting is drawing near, and I would ask, Are you ready to attend it? Have you your affairs so arranged at home that you can leave and be on the ground Wednesday evening, in time to have your tents all pitched, ready for meetings Thursday morning? Some have said to me, "I would like so much to attend, but I do not see how I can make it convenient to leave home so long." Brethren, that will be no excuse in the Judgment. Was it convenient for Jesus to leave Heaven to come to earth and die for us, poor, miserable sinners? Come, brethren, we must make some sacrifices if we would secure eternal life. Those who deprive themselves of this meeting will lose the great blessings which they might obtain at such a place. We expect Eld. Geo. I. Butler and other able speakers will be with us. We all need the instruction which will be given at this meeting. Oh, may we all humble ourselves before God, that he may pour us out the blessings of which we are so much in need! And now, as God has so bountifully blessed us with good crops this year, may we all come bringing the Lord his own, and claim the promise. Brethren, be on time; come at the first, and remain till the closing meeting, Tuesday, the 15th.

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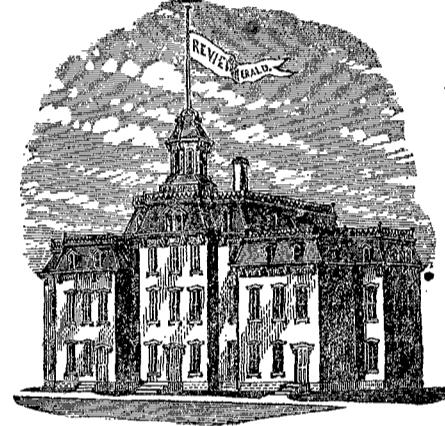
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Time Table, in Effect June 24, 1880.

Pacific Express.	Day Express.	Chicago Passenger.	WESTWARD.		Stations.	Mail.	Limited Express.	Atlantic Express.
			8.10 pm	7.50 am				
9.37	9.15	8.23			Lapeer.....	8.48	12.46	6.33
10.17	9.50	9.10			Flint.....	8.05	12.15	6.00
10.52	10.26	9.45			Durand.....	7.25	11.55	5.23
11.58	11.32	10.47			Lansing.....	5.55	10.55	4.15
12.24	12.08†	11.20			Charlotte.....	5.15	9.37†	
1.25	1.00	12.10	a	b	Battle Creek { d	4.30	9.15	2.40
1.30	1.20	12.30			Vicksburg.....	4.15	9.10	2.35
2.22	2.06	1.15			Schooletcraft.....	3.28	1.49
2.32†	2.17	1.25			Cassopolis.....	3.08	1.38†
3.23	3.10	2.17			South Bend.....	2.17	7.27†	13.52†
4.08	3.55	3.00			Stillwell.....	1.30	6.57	12.10
		3.40			Haskell.....	12.07	
		4.20			Valparaiso.....	12.07	5.30	10.39
5.50	5.30	4.35			Chicago.....	11.50	5.30	10.30
8.00 am	7.45 pm	7.00 pm	Ar.	De.		9.10 am	3.30 pm	8.30 pm

*Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time. Atlantic, Pacific, and Limited Expresses run daily. Other trains daily except Sundays.

A passenger train leaves Battle Creek at 4.40 A. M., Lansing 6.17, arriving at Port Huron at 10.40. Returning, leave Port Huron at 4.10 P. M., Lansing 5.50, arriving at Battle Creek 10.40 P. M., making all intermediate stops both ways.

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Night Exp.	Adm. Exp.	N. Y. Exp.	Day Exp.	Gr. Exp.	Evening Exp.
A. M.	A. M.	P. M.	P. M.	P. M.	P. M.
8.55	6.40	10.54	4.25	9.55	7.20
6.10	4.10	6.50	3.25	8.05	5.55
4.37	2.46	9.40	2.35	12.39	2.15
3.52	2.05	9.03	1.58	1.33	2.55
12.35	11.24	6.52	11.31	9.23	9.55

The Review and Herald.

BATTLE CREEK, MICH., JULY 17, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Coming.—The Uncertainty of Geological Science.

RECEIVED TOO LATE FOR THIS NUMBER.—Report from Missouri, R. S. D.—Ohio, D. E. L., and W. H. S.—Iowa, I. J. H.—Kansas, G. H. S.—Florida, A. W. B.—Michigan, H. M. K., J. W. S., A. K., and W. C. W.—Alabama, P. T. Shoemaker.—Illinois, G. F. S.—Pennsylvania H. and T. Society.—Obituary notice of Ralph Simmons.

We commence in this number a series of articles of great interest, from the pen of our beloved Bro. Andrews, on "The Great Week of Time." We need not bespeak for these articles a careful perusal.

Since our S. S. lessons are now dwelling largely upon the life of Paul, and will continue to do so for some time to come, we would call the especial attention of every student of these lessons to "Sketches from the Life of Paul," by Mrs. E. G. White. The extracts from it which appear in the notes for this week, will show its practical value. A further notice of this book will appear in another number.

J. B.: The report of a fight between two ministers in a Baptist church in Hartford, Ct., has been contradicted as a hoax.

C. F. K.: For answer to the question what symbols represent Rome under its pagan form of religion, see "Thoughts on Daniel and the Revelation."

B. E. T.: If you will send us your name and address, your question will be answered in the

REVIEW. Otherwise it will not, as we have repeatedly stated that it is contrary to the rules governing in such cases to answer questions which are not accompanied by the name and address of the questioner.

W. H. L.

A GRACIOUS SEASON.

THE Tabernacle services were unusually interesting at Battle Creek, last Sabbath. By invitation, Bro. Henry Veysey spoke in the forenoon. He delivered an impressive discourse on the subject of faithfulness. In the afternoon, the social meeting continued for an hour and a half, at the close of which time eight individuals arose for prayers.

W. H. L.

SPECIAL NOTICE.

WILL those persons who were obliged to pay full fare in returning from the Dakota camp-meeting, send me their certificates with the amount paid endorsed on them? and I will do what I can toward securing the reduction for them, as the agent assured me that the railroad company would refund the money.

I lost a purple, muslin-bound "Better than Pearls" on the camp-ground. My initials were on the back cover, at the bottom. Any person returning it will confer a favor. Address me at Dell Rapids, Dak.

S. B. WHITNEY.

CAMP-MEETING IN NEBRASKA.

AFTER much anxiety and prayerful consideration, it has been decided to hold our next annual camp-meeting and State Conference at Crete, Saline Co., twenty miles southwest of Lincoln. We sincerely hope that this choice will meet the minds of our people in this State, as it has been made with reference to the general interests of the cause, and to best accommodate the greatest number of those who shall attend.

The meeting will commence Wednesday, Sept. 19, 1883, and continue six days. Mr. J. C. Vickles has kindly offered us the free use of his pleasant grove which is conveniently located on the bank of the Big Blue River, one-half mile northwest of the depot.

Very low excursion rates have been secured on the B. and M. and U. P. railroads, and arrangements have been made for special trains as they may be needed. Round-trip tickets will be sold from any point on the above-named roads to people going to the meeting, on the following basis of rates: Where ten or more tickets are sold, one and one-fourth fare; twenty-five or more, one fare; fifty or more, three-fourths fare. Therefore at some of the principal points, the following rates will prevail: From Columbus and return, \$2.85; from Omaha and return, \$2.65; from Hastings and return, \$2.30; from Beatrice and return, 90 cts.; from Lincoln and return 60 cts. Tickets good the entire time of meeting. Parties wishing to take the train at other points than those mentioned above, should write as soon as possible to Eld. A. J. Cudney, Fremont, Neb., stating about how many will attend from their locality, so the agent can be notified, and the lowest rates secured.

As these low rates of fare have been secured, we think it better for all who can, to leave their teams at home and come by rail. The expenses, in most cases, would be lighter,—as we will have to pay for all hay used,—and then all our time can be given to the meetings, instead of caring for teams.

We are determined, by the help of God, to make this meeting the largest and best meeting ever held in this State, and to this end we solicit your prayers and hearty co-operation. Commence now to prepare to attend. Talk with your neighbors about it, and try to get them to attend. Bring your children with you. We hope and expect to see an attendance of several thousand persons.

There will be preaching three times each day in the English, German, and Scandinavian languages. The names of the speakers will be announced in the future. Those expecting to attend the meeting would better preserve a copy of this paper for future reference.

The Crete Board of Trade makes us a donation of \$50 to help defray expenses.

A. J. CUDNEY.
GEO. B. STARR, } Neb. Conf. Com.
H. SHULTZ,

THE VIRGINIA CAMP-MEETING AGAIN.

PLEASE READ CAREFULLY.

THE time draws near when this meeting will be held, and we desire that all our brethren and sisters in the State may attend it. Those who do not attend will lose a great deal—more than can be estimated. The President of the General Conference will attend, to give us instruction that we all very much need. Not only this, but we ought to all come together at this stage of the work in our State, and counsel with one another as to the best steps to be taken for the future prosperity of the work among us.

In order that none may have an excuse for not coming, so far as means is concerned, we have secured reduced fare on the railroads to and from the meeting. The Baltimore and Ohio R. R. will place on sale on the Valley Branch between Harper's Ferry and Harrisonburg, excursion tickets to the meeting and return for one fare; or, in other words, by paying the regular fare one way, all can be returned free. But remember that in order to get this reduction, you must call for an excursion ticket to the New Market camp-meeting. These tickets can be bought as early as August 8, and can be used no later than August 15.

For the benefit of those living in the northeastern part of the State, as well as for those who live in Maryland and the city of Washington, we have secured the same rates as above on the Virginia Midland R. R. from Alexandria to Strasburg, where those coming over this road must change and take the cars on the Baltimore and Ohio. The fare from Alexandria to Strasburg and return will be only \$3.85. From Strasburg to New Market and return, \$1.10. Our brethren living on the "Northern Neck" can take the boat directly to Alexandria. Those brethren near Baltimore can take the boat at that place for the same point, and procure tickets at Alexandria. Excursion tickets will also be on sale at Fairfax and Clifton.

Now a few words about what will be necessary to bring to the meeting. Bring straw-sacks which you can fill with straw on the camp-ground. Bring bed-clothing enough to keep you comfortable. Each family can cook up beforehand provisions enough to last nearly or quite through the meeting. Those who do not prefer to do this can buy bread and other provisions on the ground. Each family will want a few dishes, just what they can get along with, also a small stew-pan or light kettle to heat water in, and possibly to cook a little. It is right here suggested by some one at my elbow who knows, that it will not be best to cook too much food to bring to the meeting, as it will not keep more than two days in hot weather. Feed for horses will be kept on the ground.

Let no one remain away from this meeting on account of having no tent. Extra tents will be erected on the ground for those who have none. Bring your bedding, and the committee will see that you have a lodging-place.

We have secured, at considerable pains, a beautiful location for the camp-meeting at Valley View Springs, one and one-half miles east of New Market, on the Sperryville Turnpike. The committee will make arrangements to take all from the railroad station to the camp-ground at as low rates as can be afforded. We are doing everything we can to make the meeting a success, and we hope in return to be cheered by the presence of our brethren at the meeting from every part of this State and from Maryland. We also hope, above everything else, to have the blessing of God with us. We need it, brethren, more than we can tell. Our blessed Lord is soon coming, and how many of us are ready? Prepare to come, with your friends, to the meeting, and let it prove a preparation to each heart for the scenes before us. There will be opportunity for baptism at the camp-meeting.

J. O. CORLISS.